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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest,

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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U.N.A. AND HUMAN RIGHTS

The U. N. General Assembly yesterday approved a 19-Article treaty against genocide, says a Paris report.

The Assembly rejected a Soviet proposal that treaty should also outlaw "cultural genocide."

This was defined as "any deliberate act committed with the intent to destroy the language, religion or culture of a national racial or religious group on grounds of national or racial origin or religious beliefs."

India stoutly opposed the proposal which was backed by Pakistan.

The Assembly adopted a separate resolution calling on the International Law Commission to study the creation of an international judicial organ for the trial of genocide crime.

THE TREATY

Now open to signature by all states, the treaty defines genocide as:

"Destroying in whole or in part a national, ethnical, racial or religious group by:—

1. Killing members of the group;

2. Causing serious bodily or mental harm to members of the group;

3. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

4. Imposing measures intended to prevent births within the group; and

5. Forcibly tsansferring children of the group to another group.

Begum Shaista Ikramullah (Pakistan) strongly supported the Soviet proposal that a comprehensive provision against cultural genocide be included in the treaty.

She asked that if this were to be defeated, the Assembly accept a Venezuelan proposal that would list among the crimes of genocide the "systematic destruction of religious edifices, schools or libraries."

Pakistan considered cultural genocide could be narrowed down to systematic and forcible conversion of people and the destruction of houses of worship.

She also said Pakistan welcomed the proposal to call on the International Law Commission to study the creation of a special criminal court to try crimes against genocide.

Mr. K. V. K. Sundarm (India) rejected the Soviet proposal claiming that cultural genocide was not commensurate with physical genocide.

He added that India, in accepting the treaty, might enter reservation on two of its provisions: (1) That persons charged with genocide may be brought to trial before an international tribunal if such is eventually established; and (2) That disputes between countries on interpretation, application or fulfilment of the treaty are to be submitted to the International Court of Justice.

Mr Sundaram, the Indian delegate, opposing the inclusion of cultural genocide, said: "We have already made it clear that any organised attempt to destroy the language, religion or culture of any group within a state is wholly reprehensible and ought not to be tolerated by any civilised Government. "As far as our own country is concerned, we have also made it clear that our constititution is making very full and adequate provision for safeguarding the language, religion and culture of all minority groups.

"There is no question whatever of any Government in India not giving full effect to these fundamental provisions of the constitution."

THE PROPER PLACE

"We consider, however, that all this has nothing to do with the idea of genocide proper and that the proper place for the protection of the cultural

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THE MAHA SABHA

The All-India Committee of the Hindu Mahasabha met here today under the presidentship of Mr. L. B. Bhopatkar, President of the Sabha, says a Dehli report.

About 120 members from different parts of India attended the meeting. The committee in a four-hour sitting this afternoon discussed three main questions: (1) Whether the Hindu Mahasabha should continue to be a political body with its old programme and policy; (2) Whether there should be a new political party; and (3) Whether the Hindu Mahasabha should reorient its policy so as to include members of all communities into the organisation.

The committee adjourned till 9 a.m. tomorrow when the general discussion will be continued. The recomendations of the Working Committee on these subjects will also be placed before the All-India Committee tomorrow.

At the outset the Committee passed condolence resolutions on the death of Mr. N. C. Kelkar, Dr. Moonji, Bhai Parmanand and Manasaheb Joglekar of Berar.

'The Hindu Mahasabha and the R.S.S. are not the enemies of the newly won freedom of India, nor of the leaders in whose hands at present are the reins of the Government of the dominion of India,' declared Mr. L. B. Bhopatkar, President of the All-India Hindu Mahasabha while addressing a meeting of the All-India Committee of the Hindu Mahasabha today.

He added: 'We are wholheartedly for not only strengthening the state but also for making its might and voice a potent factor in the decision of the world issue and in ensuring the future of Asia. I may assure all that these organisations will not fail to sink their differences to fight shoulder to shoulder with any other organisation in the defence of the country and its freedom. We fully realise that our future is indissolubly linked up with the future of the Dominion of India. But we are also painfully conscious of the fact that even now subtle attempts are being made to weaken the majority community and thereby weakening the backbone of this dominion. It is obvious that the critics of the Hindu Mahasabha and the R.S.S. are labouring under a misconception of their aims, objects and aspirations. The right way is to approach the leaders of these two organisations, to ascertain in detail their views in right earnest, to bring togetner the leaders of the differnt parties, to get them to discuss in a friendly spirit the plan of future action. In so far as our Dominion's internal and external policies and programmes are concerned, it should not be very difficult for them to discover a via media whereby a common front can be created and all of them harnessed to the fulfilment of the objectives of such a front."

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

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HIS HIGHNESS'S ADDRESS

Inaugural Address delivered by His Highness Sri Jayachamaraja Wadiyar Bahadur, G.C.B., G.C.S.I., Maharaja of Mysore, on the occasion of Opening the 24th Session of the All-India Educational Conference at Mysore

on

Wednesday, the 29th December 1948.

" MR. PRESIDENT, LADIES AND GENTLEMEN,

It gives me great pleasure to welcome you to this the 24th Session of the All India Education Conference. I am glad that you have found it possible to have this Conference in the Capital of my State. A Conference of this kind where persons who have devoted their lives to the cause of Education meet to consider problems relating to their speciality is bound to be of great benefit to the citizens of the State. These problems grow in complexity as time passes by, and as life becomes more and more complicated, and the demands on the citizens by way of civic duties or in other ways constantly tend to increase. Education is not a simple process as was at one time believed. It requires at the elementary stage a thorough understanding of the psychology of the child. It requires at the intermediate stage a capacity on the part of the teacher to develop the original faculties latent in every human being, and finally it requires at higher stages an understanding as much of the ultimate aims of education as of the utility of such education. The nature of these problems changes with the changes in society and the growing needs of the times. The capacity of the educationist to adjust himself to such changing conditions and altering requirements is the real test of the utility of education.

The fundamentals of education, however, remain the same. To make men and women enlightened, to give them the benefits of that knowledge which is vast and ever expanding, and above all, to create the faculty of independent thinking is the basic aim of all education. I feel confident that the great body of experts whom I see before me, will be able to evolve solutions which will, to a certain extent, remove the perplexities which are widely prevalent in the country regarding the nature of education that should be given, and indeed the purpose of such education.

Let us remember finally that the test of an educated person lies in the catholicity of his outlook, in his spirit of tolerance, in that understanding which he can bring to bear, and in freedom from that bias which is often born of ignorance.

I have great pleasure in declaring the 24th Session of the All India Education Conference open, and I am certain that the deliberations of the Conference will help to forward the cause which we all have at heart—a liberally educated Indian Nation!"

FROM LENINGARD

Under the auspices of the Institute of Oriental Studies, a research conference on India has been held in Leningard, Moscow Radio reported.

Prof. Igor Ressiner, the well-known authority, read a paper on the chronological notes compiled by Karl Marx on the history of India. These notes were drawn up about 1881.

In his paper, Prof. Ressiner said, "If India has not won liberty and independence to this day, and if its unity has been greatly impaired by the partition into India and Pakistan, it is the British who have been helping this by supporting feudal reaction and, particularly, the native Princes."

THE FLYING VISIT

The Prime Minister, Pandit Nehru, received two Honorary Doctorates during Xmas week. We were surprised to notice that in Hyderabad the Military Governor conferred the Doctorate on him as Chancellor of the University! In that respect Pandit Nehru may be said to be unique, as nowhere else in the world has a Doctorate been conferred on any-body by a Military Governor.

We think it a stretch of imagination to assume that the Military Governorship includes the Chancellorship of the University or religious Headship of the State. The Prime Minister might justifiably have desired that the Nizam should preside over the formal Convocation function. It would have been more graceful also.

In the Mysore University his name was proposed by a Vice Chancellor of the poorest qualifications of any Vice Chancellor in India. It may be said that the University, in its present headlong downward career, honoured itself by honouring the visitor, because, with its rawest kind of examiners, and poorest standard of examinations, and the rankest type of communalism in appointments, in promotions, in admissions, and in valuations, it is lowering University education to the level of a summer river in the Mysore State.

We have heard numerous complaints about the issue of cards to the public for the Special Convocation. Some natures get what is called sadistic pleasure by denying things to people and subjecting them to discontent, humiliation, and pain. In the present instance, the Registrar has been true to his usual reputation as one who is consistently ill-mannered and inconsiderate, and does not know how to behave. We hear he is going. We hope his successor will not seek to outdo him.

We have heard also that the Municipal arrangements for the civic function proved a fiasco. That too is in keeping with the general Municipal administration which has been a fiasco under the present Municipal Council, ever since the Congress party made free elections a dead thing in the State.! Alas, the price of freedom is heavy, very heavy, unbearably heavy!

Ed.

AN "AT HOME"

The 24th All-India Educational Conference in Mysore was rounded off with a gigantic "At Home" by His Highness The Maharaja on the 31st evening in the spacious grounds of the Chamundi Gymkhana. It was a vast gathering of guests totalling 2500 including the delegates of the Conference and invitees of the City. His Higness, clad in simple garments, was on arrival received by the President of the Conference, Dr. Sir A. Ramaswamy Mudaliar, K.C.S.I., LL.D., and greeted affably the leading educationists of India who were gathered there. The guests, who themselves formed a vast host, partook of the sumptuous refreshments provided, to the mellifluous tunes played by the Palace Band. Aftewards His Highness moved about amidst the concourse of guests exchanging kindly words with the many who were presented to him. The arrangements were all most efficient, and the function was a great success, thanks to the painstaking efforts of all ranks of the Palace Officials.

SECULAR STATE, WHAT IS IT?

Inaugurating the eleventh session of the Indian History Congress here this morning, Sir Varadachar', ex-Chief Justice of the Federal Court, said that the danger that lay in the conception of a secular State being misunderstood and misapplied could not be ignored or under-estimated.

"This conception, as a negetive ideal dissociating the machinery of the State from active encouragement of any particular form of religion," he said, "will be unobjectionable. But to give it a positive interpretation, in favour of encouraging the exclusive secular and materialistic outlook on life is fraught with dangers."

Sir Varadachari added that the problem before those who were interested in historical study was two-fold, moral and practical. The writings of sociologists had recognised the fact that the real source of insecurity to democratic culture lay in the loss of respect on the part of men for ethical standards.

The new era in India, he said, was a dangerous state. The transition from a place of inferiority to that of equality or superiority was a serious period in the life of any nation. A proper study of history always had a healthy effect in a state like this. Reference had been frequently made by the leaders in India to the country's glorious past. If these references were not to become mere slogans and if they were to benefit from the glorious past, the people must read and understand history in its true perspective. He gave a warning against reading only the history of one's own country and not also of other countries. Such a thing would lead to the growth of narrow nationalism.

He called upon the historians to create among the yonger generation a deep and abiding interest in the study of history.

HUMANITY ONE NATION

"We are living at a moment in history which holds in suspense the future of man's existence and destiny. After two World Wars we are discussing the possibility of a third. If it is to be averted our political and economic methods will have to be altered drastically, says Sir S. Radhakrishnan.

"We must recognise that the age of separate nations has closed and that the era of humanity has begun. It is no use arguing that we have given up faith in exclusive nationalisms and are now members of the United Nations Organisation. This organisation cannot function properly as it is based on the assumption of the sovereignty of national states.

"The members of the United Nations are not agreed on the principles of peace or the resolution to implement them. No ordered human society is possible without a sense of common purpose and a spirit of co operation. Humanity can be saved only if the peoples of the nations are speedily educated to a sense of One World and give themselves a constitution which will guarantee world security, will ensure the better distribution of the essential goods and services to all, and will liberate the individual from natural restraints and artificial inhibitions.

"If we claim to be civilised, if we love justice, if we cherish mercy, if we are not ashamed to own loyalty to the inward light, we must affirm we are first and foremost citizens of the world and launch a co-operative crusade for the establishment of World Government with all that it implies for the delimitation of armed forces in nations to the extent necessary for police purposes.

"The hour of decision has come. It is either a World Government or a devastating atomic war," says Sir S. RADHAKRISHNAN.

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(Continued from page 2.)

rights of groups is not in this convention, but in the declaration of human rights.

"Clearly it cannot be said that by destroying religious buildings, schools and libraries of a group, the group as such will be destroyed.

"Since one cannot be credited or rather discredited with intending the impossible, what is the point in defining genocide to mean also the destruction of buildings with the intent of destroying human groups."

Mr. Sundaram supported a Soviet proposal to eliminate the provision that crimes of genocide may be tried by an eventual international tribunal in addition to being tried by national courts.

(The Soviet Union claimed that such an international court would be an infringement of the sovereign rights of nations.)

Mr. Sundaram said India saw no point in making reference to an international tribunal until one actually came into existence.

If this reference was maintained in the treaty, he said, India might have to enter a reservation about it.

India might enter another reservation, he said, in relation to the wide jurisdiction given to the International Court of Justice by the treaty.

"As the treaty was originally drafted, only disputes relating to the interpretation or application of the convention were made compulsorily referable to the International Court of Justice.

"Now the scope of the article has been enlarged by including all disputes relating to the fulfilment of the convention and all disputes relating to the responsibility of a state for genocide or any of the other acts enumerated in the treaty."

"We apprehend that this will make it possible for a number of so-called disputes being brought before the internationl Court of Justice on unsubstantial allegations that a State has failed to fulfil the convention in one way or another, and that it is responsible for some act of genocide or other committed within its territory," Mr. Sundaram concluded.

Britain announced that she would accept the international treaty on genocide. The British delegate, however, insisted that the convention must not detract from the traditional and inalienable rights of asylum.

He said no sinister motives must be attributed to Britain's refusal to accept a Soviet proposal that colonial powers should automatically accept the genocide treaty on behalf of their colonies.

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ON SANSKRIT

The Governor of West Bengal, Dr. K. N. Katju, inaugurating the sixth session of the All-India Aryan Conference today, said that the period of foreign rule when the people took to imitation of the rulers in dress, food and manners, was over and they should now revive their respect for their age-old culture and tradition.

paying a tribute to the services of the founder of the Arya Samaj, Swami Dayanand, the Governor said that the inherent culture of India found expression in the teachings of Dayanand, Ramakrishna and Swami Vivekananda.

When the history of independent India would be written many years hence the services of the Arya Samaj and its founder would be evaluated in the context of the national regeneration of the country. Dr. Katju said that India had become independent after a period of 1,000 years. The people of India had to sail in one boat and if the boat sank they would all be drowned. There was, therefore, no place for sectarianism and communalism for them.

The Governor emphasised the need for an extensive study of Sanskrit from which most of the languages of India had been developed. Sanskrit, he said, though always old, was ever-young. The Governor also stressed the need for cow protection and spread of education among the people, especially women.

INDIA'S GREATNESS

What after all, is the secret of Indian greatness? Not a dogma or a book; but the great open secret that all knowledge and all truth are absolute and infinite, waiting not to be created, but to be found; the secret of the infinite superiority of intuition, the method of direct perception, over the intellect, regarded as a mere organ of discrimination. There is about us a storehouse of the As-Yet-Unknown, infinite and exhaustible: but to this wisdom the way of access is not through intellectual activity. The intuition that reaches to it, we call Imagination and Genius. It came to Sir Isaac Newton when he saw the apple fall, and there flashed across his brain the Law of Gravity. It came to the Buddha as he sat through the silent night in meditation, and hour by hour all things became apparent to him; he knew the exact circumstance of all beings that have ever been in the endless and infinite worlds; at the twentieth hour he received the divine infinite sakvalas as clearly as if they were close at hand; then came still deeper insight, and he perceived the cause of sorrow and the path of knowledge. 'He reached at last the exhaustless source of truth.' The same is true of all 'revelation,' the Veda (*sruti*), the eternal Logos, 'breathed forth by Brahma,' in whom it survives the distruction and creation of the Universe, is 'seen,' or 'heard,' not made, by its human authors..... The reality of such perception is witnessed by every man within himself upon rare occasions and on an infinitely smaller scale. It is the inspiration of the poet. It is at once the vision of the artist, and the imagination of the natural philosopher.

Dr. ANAND COOMARASAWMY.

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HUMAN RIGHTS

In view of what is happening today, in view of the queer opinions being expressed by the top men in the Assemblies and Councils of India today, we recall the following remarks of Aravinda Ghosh in 1909.

Aravinda Ghosh was the *Agni* or sacred fire of the 1906 rebellion. His spiritual mind and frail person set the country aflame with his fiery eloquence when there was no world opinion to back national revolts as today.

The remarks are also interesting for their clear-cut expression as compared with the etherial quality of Srijut Ghosh's latter day writings :

" There are three rights which are particularly cherished by free nations. In a nation the sovereign powers of Government may be enjoyed by the few or the many, but there are three things to which the people in European countries cling, which they persistently claim, and after which, if they have them not, they always aspire. These are, first, the right of a free Press, secondly, the right of free public meeting, and thirdly, the right of association. There is a particular reason why they cling to these three as inherent rights, which they claim as sacred and with which authority has no right to interfere. The right of free speech ensures to the people the power which is the greatest means for self-development, and that is the power of spreading the idea. According to our philosophy it is the idea which is building up the world. It is the idea which expresses itself in matter and takes to itself bodies. This is true also in the life of humanity : it is true in politics in the progress and life of a nation. It is the idea which shapes material institutions. It is the idea which builds up and destroys administrations and Governments. Therefore the idea is a mighty force, even when it has no physical power behind it, even when it is not equipped with means, even when it has not organised itself in institutions and associaitons. Even then the idea moves freely abroad through the minds of thousands of men and becomes a mighty force. It is a power which by the very fact of being impalpable assumes all the greater potency and produces all the more stupendous results. Therefore the right of free speech is cherished because it gives the idea free movement, gives the nation that power which ensures its future development, which ensures success in any struggle for national life, however stripped it may be of means and instruments. It is enough that the idea is there and that the idea lives and circulates. Then the idea materializes itself, finds means and instrumentr, conquers all obstacles and goes on developing until it is expressed and established in permanent and victorious forms.

This right of free speech takes the form first of a free Press. It is the Press which on its paper wings carries the idea abroad from city to city, from province to province until a whole continent is bound together by the links of one common aspiration. The right of public meeting brings men together. That is another force. They meet together on a common ground, moved by a common impulse, and as they stand or sit together in their thousands, the force of the idea within moves them by the magnetism of crowds. It moves from one to another till the hidden *shakti*, the mighty force within, stirred by the words thrown out from the platform travels from heart to heart, and masses of men are not only moved by a common feeling and common aspiration, but by the force of that magnetism prepared to act and fulfil the idea. Then comes the right of association, the third of these popular rights. Given the common aspira-

(*Continued on page 6.*)

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Monday 10-1-1949.

"GITA TATTVA"

II

Our scholars, even those knighted, are still so benighted that they cannot say whether the Mahabharata is a historic record, or an imaginative poem. Even the Bhandarkar Institute of Poona is spending years over the varying texts of the poem, and not in deciding whether its personnel were our de facto ancestors, and its events actual occurrences in time and place.

European critics glibly compare it to Homer's and Virgil's Iliad and Aeneid. It is like comparing a jewelled crown of rich workmanship to a pith hat!

But whether it is a simple poem or memorable history, the conception of the Geeta is astonishing in its uniqueness.

It is not like Moses's Sermon on the Mount. It is not like Buddha's illumination underneath the Bodhi Tree. It is not like Mahammad's seeing light from the cave in Mount Hara.

Spiritual truth is imparted and received usually in peaceful solitudes. But here the abstruse philosophy of the Geeta is imparted by Krishna to Arjuna on the field of battle, when two armies are arrayed for a fight! Why? A modern newspaper critic would have cudgelled Vyasa for his apparently grotesque conception. But Vyasa could have thrown the responsibility on Krishna, and said that Krishna did so, and that he was only reporting him. Then why did Krishna choose the battle-field for giving enlightenment to Arjuna? Was that a post-graduate academy, or adult education centre? Krishna could have well taught Arjuna these truths at Dwaraka when Arjuna, posing as a *Sanyasi* was seeking to make love to Subhadra. He could have done so in Hastinavathy, or in Khandava Vana, and in many another place in which he and Arjuna consorted. But, after full preparations two armies are assembled for battle and are standing as though posing for a photograph; then Arjuna, the hero of the show, and warrior of warriors, is touched by stage fright; and then Krishna coolly lays bye the reins, and elaborately lectures him! And during all that time the enemy, Duryodhana and his hosts, should be assumed to have waited staring on, wondering what devilry Krishna was up to, or like a Test Captain waiting for the toss up by the Umpire!

However the "Rationalist" does not seek to decry Vyasa or Krishna on that account. That were presumption unparalleled.

The value of the Geeta is inherent in itself apart from its time or place. It contains, within its short span, like a hard-shelled cocoanut, a photostatic picture of the truths of life and death, useful for all men who love a higher life, not content with the insecurity of their secularity.

Instead of beating about the bush, we had better describe it in the words of Srijut Jayadayal Goendka in his able introduction in the Geeta Annual before us:

"The Gita is a bottomless sea containing endless strata of meaning. Just as a diver diving deep into the sea lays his hands on precious gems, even so, diving deeper and deeper into the secrets of the Gita, the seeker goes on discovering ever new piles of extraordinary gems of ideas. But the king of birds, Garuda, as well as the tiny mosquito both take their flight in the air, each according to his or its capacity. In the same way each and

every student of the Gita makes something out of it according to his or her comprehension.

Therefore, careful enquiry on the subject reveals that the primary aim of the Gita is to lead the Jiva, merged in the ocean of worldly existence due to ignorance coming down from eternity, to the realization of God; and with this object in view the Gita prescribes means by adopting which man can realize God even while scrupulously performing his worldly duties. This wonderful art of applying the spiritual truths in practical life has been revealed in the Gita, which prescribes two paths for God-Realization, to suit the nature and qualification of the practicant. These two paths are—(1) the Path of Knowledge or Sankhya-yoga, and (2) the Path of Yoga or Karmayoga (III. 3).

Here it may be pointed out that almost all the scriptures have mentioned three principal ways to God-Realization—(1) Action, (2) Worship and (3) Knowledge. How does the Gita, then, speak of only two Paths? Does it not recognize the cult of Devotion? Many students of the Gita, however, understand its teachings as laying particular emphasis on Devotion, and the Lord too has brought out the special glory of Devotion in clearest terms here and there (VI. 47), and declared His realization as easy of attainment through Devotion (VIII. 14). Our reply to this question is that the cult of 'Upasana' or Worship dealt with in the scriptures along with those of Action and Knowledge is covered by the two Paths mentioned above. When a man worships God recognizing Him as one with him, such worship falls under Sankhyanishtha or the Path of Knowledge; and when it is carried on in terms of diversity, it is comprised in Yoganishtha or the Path of Action. This constitutes the main difference between Sankhyanishtha and Yoganishtha. Similarly, verse 24 of Chapter XIII speaks of God-Realization through the practice of meditation alone; but there too it should be understood that meditation which is practised in terms of identity with God falls under Sankhyanishtha, while that which is practised in terms of diversity is comprised in Yoganishtha. The popular belief that Devotion is a principal means to God-Realization according to the Gita is also correct. Devotion has been accorded a very high place in the Gita, and definite instructions have been given to Arjuna at several places to cultivate Devotion (IX. 34; XII. 8; XVIII. 57, 65, 66). Nevertheless, the Gita upholds only two Paths. According to it, Devotion forms part of the discipline of Yoga. And, in as much as Devotion involves activity, the above view upheld by the Gita cannot be pronounced to be altogether opposed to reason. The question how Devotion goes with the discipline of Yoga will be examined later in the course of this discussion."

(To be continued). *Editor.*

A CONDOLENCE MEETING

At a meeting of the Mysore District Automobile Association held on the 2nd inst under the Chairmanship of the President Mr. G. R. Josyer, M.A., F.R.E.S., a resolution of condolence on the untimely demise of Srijut V. R. Thimmiah, who had long been one of the valuable and active members of the Association was passed.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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(*Continued from page 3.*)

tion, common ideas, common enthusiasm and common wish to act, it gives the instrument which binds men to strive towards the common object by common and associated actions: the bonds of brotherhood grow, energy increases, the idea begins to materialize itself to work in practical affairs, and that which was yesterday merely an idea, merely a word thrown out by the eloquence of the orator, becomes a question of practical politics. It becomes work for it begins to work and fulfil itself. Therefore the people prize these rights, consider them a valuable asset, cling to and cherish and will not easily sacrifice them. Therefore they resent the arbitrary interference which takes from them what they consider indispensable for the preparation of national life.

Association is the mightiest thing in humanity; it is the instrument by which humanity moves, it is the means by which it grows, it is the power by which it progresses towards its final development. There are three ideas which are of supreme moment to human life and have become the watchwords of humanity. Three words have the power of remoulding nations and Governments, liberty, equality and fraternity. These words cast forth into being from the great stir and movement of the eighteenth century stir men because they point to the ultimate goal towards which human evolution ever moves. This liberty to which we progress is liberation out of a state of bondage. We move from a state of bondage to an original liberty. This is what our own religion teaches. This is what our own philosophy suggests as the goal towards which we move, *mukti* or *moksha*. We are bound in the beginning by a lapse from pre-existent freedom, we strive to shake off the bonds, we move forward and forward until we have achieved the ultimate emancipation, that other freedom of the soul, of the body or the whole man, that utter freedom from all bondage towards which humanity is always aspiring. We in India have found a mighty freedom within ourselves, our brother-men in Europe have worked towards freedom without. We have been moving on parallel lines towards the same end. They have found out the way to external freedom. We have found out the way to internal freedom. We meet and give to each other what we have gained. We have learned from them to aspire after external as they will learn from us to aspire after internal freedom.

Equality is the second term in the triple gospel. It is a thing which mankind has never accomplished. From inequality and through inequality we move, but it is to equality. Our religion, our philosophy sets equality forward as the essential condition of emancipation. All religions send us this message in a different form but it is one message. Christianity says we are all brothers; children of one God. Mahomedanism says we are the subjects and servants of one Allah, we are all equal in the sight of God. Hinduism says there is one Narayan, one God and He is the soul of all men. Not until you have realised Him, known Narayana, in all, and the Brahmin and the Sudra, the high and the low, the saint and the sinner are equal in your eyes, then and not until then you have knowledge, you have freedom, until then you are bound and ignorant. The equality which Europe has got is external political equality. She is now trying to achieve social equality. Nowadays their hard-earned political liberty is beginning to pall a little upon the people of Europe, because they have found it does not give perfect well-being or happiness and it is barren of the sweetness of brotherhood. There is no fraternity in this liberty. It is merely a political liberty. They have not either the liberty within or the full equality or the fraternity. So they are turning a little from what they have and they say increasingly, "Let us have equality, let us have the second term of the gospel towards which we strive." Therefore socialism is growing in Europe. Europe is now trying to achieve external equality as the second term of the goespel of mankind, the universal ideal. I have said that equality is an ideal even with us but we have not tried to achieve it without. Still we have learned from them to strive after political equality and in return for what they have given us we shall lead them to the secret of the equlity within.

Again there is fraternity. It is the last term of the gospel. It is the most difficult to achieve, still it is a thing towards which all religions call and human aspirations rise. There is discord in life, but mankind yearns for peace and love. This is the reason why the gospels which preach brotherhood spread quickly and excite passionate attachment. This was the reason of the rapid spread of Christianity. This was the reason of Buddhism's rapid spread in this country and throughout Asia. This is the essence of humanitarianism, the modern

gospel of love for mankind. None of us have achieved our ideals, but human society has always attempted an imperfect and limited fulfilment of it. It is the nature, the *dharma* of humanity that it should be unwilling to stand alone. Every man seeks the brotherhood of his fellow and we can only live by fraternity with others. Through all its differences and discords humanity is striving to become one.

In India in the ancient times we had many kinds of association, for our life was much more complex and developed than it became afterwards. We had our political associations We had our commercial associations, our educational, our religious associations. As in Europe, so in India men united together for many interests and worked in association for common ideals. But by the inroads of invasion and calamity our life became broken and disintegrated. Still, though we lost much, we had our characteristic forms in which we strove to achieve that ideal of association and unity. In our society we had organised a common village life. It was a one and single village life in which every man felt himself to be something, a part of a single organism. We had the joint family by which we tried to establish the principle of association in our family life. We have not in our social developments followed the path which Europe has followed. We have never tended to break into scattered units. The principle of association, the attempt to organize brotherhood was dominant in our life. We had the organisation of caste of which now-a-days we hear such bitter complaints. It had no doubt many and possibly inherent defects, but it was an attempt, however imperfect, to base society upon the principle of association, the principle of closly organising a common life founded on common ideas, common feelings, common tendencies, a common moral discipline and sense of corporate honour. Then we had an institution which in its form was peculiar to India, which helped to bind men together in close brotherhood, who had a common *guru* or the initiation into a common religious fraternity. All these we had. Then the impact of Europe came upon us and one by one all these institutions began to be broken Our village life is a thing of the past. The village has lost its community, it has lost its ideals, has lost that mutual cordiality and binding together by an intimate common life which held it up and made its life sweet and wholesome. Everywhere we see in the village moral deterioration and material decay. Our joint family has been broken. We are scattering into broken units and brother no longer looks upon brother. There is no longer the bond of love which once held us together, because the old ties and habit of association are being broken up. Our caste has lost its reality. The life has gone from within it and it is no longer an institution which helps towards unity, a common life or any kind of brotherhood. For once the idea is broken, the ideal within, which is the principle of life, is impaired, the form breaks up and nothing can keep it together. Therefore we find all these things perishing."

Arabinda Ghosh.

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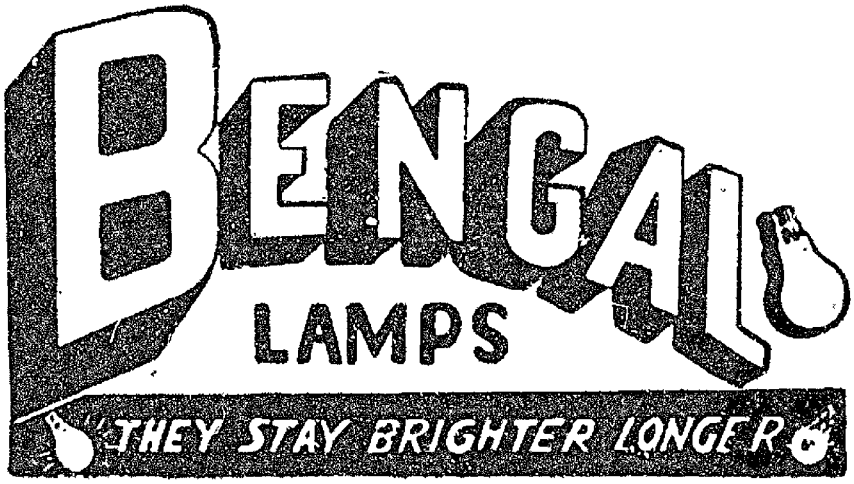

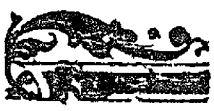

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THIS QUEER UNIVERSITY

To

The Editor,
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Respected Sir,

I the undersigned, beg to make a special request of you, in the cause of justice and fair play, to give room for the accompanying small article in the valuable columns of your worthy paper, *The Rationalist*, the only paper in Mysore remarkable for its bold assertions of truths and acts of injustice, in whatever quarters they are observed, without fear or favour.

Thanking you in anticipation,

I beg to remain,
Yours faithfully,
BHISHMA.

FATE OF SENIOR LECTURERS IN THE MYSORE UNIVERSITY

The fate of senior Lecturers in the Mysore University, is heart rending and is far worse than that of officers in other Departments of Government. They are, as the University and Government are aware, the pillars of the institutions in which they are working, bearing on their shoulders the brunt of academic and teaching work, and discharging their duties in the most conscientious, efficient, but unassuming manner. They are, as a rule, Masters of art and science,—and have also got researches and original contributions to their credit. But, it is to be highly regretted and deeply grieved, that after having put in more than twenty years of immaculate service, they still continue to plod as lecturers, and are not found competent to become assistant professors by the shifty, partial and capricious *Demi-gods* of the University, who are notorious for devising plans and means of procuring these coveted jobs for their own favoured saplings and striplings in the most unworthy manner. Those who have read '*Bride of Lammermoor*', that fine but tragic novel of Sir Walter Scott, are aware of the statement made therein, regarding the condition of justice in Scotland during the Seventeenth Century viz '*Show me the man*; and *I will show you the law*.' Any person of commonsense and elementary reasoning will not fail to understand that the policy of the Mysore University in the matter of disposing these so-called assistant professorships is largely guided by the above proverb and also by the *illustrious aphorism* '*Call a dog mad, and hang it*.' I am afraid a number of dogs, remarkable for their fidelity have already been hanged or are about to be hanged under this mischievous pretext of their being rabid. I leave it to the learned and impartial discretion of the readers to judge for themselves, who are exactly the rabid dogs under this critical juncture. If we can take it as the *noble* intention of the University Authorities, to encourage young men, who have just come out of the portals of the colleges with their gifts of *so called brilliant degrees*, to compete with their own preceptors, in the matter of securing for themselves these coveted gazetted posts, and thus purge the University of age, sloth, rust apathy etc,—why not they enact a new statute disabling all the senior lecturers to continue in service any longer, if in the opinion of these '*Daniels*' the senior persons are incompetent to discharge their duties, after their twenty or more years of strenuous service. This *wise* move on the part of the University authorities will not only effectively solve the problem of filling up these coveted posts by their own favoured men, but also confer on the ill-used and dejected senior lecturers great relief and contentment, the latter being saved from further humiliations in the form of being openly superseded by the former,—in most cases their own students—after being adjudged incompetent by *competent and learned* committees, when these senior lecturers, out of simplicity and implicit faith, apply for these *coveted* posts—still not being disillusioned about the inscrutable ways of the University *demi-gods*. Otherwise, the only alternative for these down-trodden and ill-fated senior lecturers in the University is to once for all make up their mind to kick off at once the ignoble posts they hold, and seek their fortune elsewhere —say, in *Terra Incognita*.

'BHISHMA', B.Sc.

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TRIBUTE TO TILAK

"Poona is a familiar place to me. Years and years ago as a young man I was trained to look upon Poona with awe and delight. My own place, Salem, when it became politically active, we took pride in calling it the Poona of South India. Not that the soil of Poona was important, but the people of Poona were considered great men. When India looked up from her state of subjection and began to look up with self respect, Poona led the way," said H. E. the Governor General in Poona.

MAGIC NAME OF TILAK

"Do not get lost in the present,', the Governor-General said, ' Remember the great people who raised the name of Poona high. The name of Bal Gangadhar Tilak was magic to us, boys. He was not called Lokamanya in those days. He was just Bal Gangadhar Tilak, as in those days we did not distribute titles. We had not the courage to patronise great people and we did not give titles to Tilak and Gokhale as we do not give titles to Rama and Krishna."

"I cannot forget," Mr. Rajagopalachari added, "the gentleness and friendliness which Tilak extended to me even as a young man as I was then. The British people looked upon Tilak as if he was a tiger or a cheetah. But even in those days I and many like me knew how gentle he was. He uttered political theories and slogans which looked fierce but in his personality he was as gentle as a child. Tilak used to go to prison for long terms and when he came back nobody could find that he had been a prisoner. When he came back he never uttered a word about his prison life."

Mr. Rajagopalachari also paid a tribute to the late Mr. N. C. Kelkar with whom he had "sat on so many occasions in the Congress." "He was a wild opponent of my politics after 1920 and of Gandhiji's politics, but he remained a gentleman and friend upto the end," Mr. Rajagopalachari said.

"Here in Poona," the Governor General said "not only are these great spirits floating in your memories to inspire you, but here was Gandhiji incarcerated over and over again. Here it was that I saw him in 1922, for the first time in prison, when he was treated like a common criminal for the first few days. I had to cross-examine the great man as if I was a lawyer and he a witness to find out all his troubles. No one had known then that he was kept in a single cell. He was not given a pillow nor a commode but a mud pot with no lid. Shortly afterwards things changed and Gandhiji was treated as he should have been treated. Here it was that he was operated for appendicitis. He fasted here for Harijans and gave up his dear wife and secretary. Among the many fasts, it was in Poona he passed through one of his dangerous fasts. Here it was that between Dr. Ambedkar and us all we had a Kurukshetra battle."

* * *

That Dr. Ambadkar must now be laughing in his sleeves at being made the boss of the show in the Constituent Assembly, even the irrepressible Prime Minister playing a quiet role. And as to prison life, it seems to have gone back to the horrors of the British days.

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"GITA TATTVA"

III

The knowledge of man, life, and the universe which the divine ancestors of Hinduism had evolved were incorporated in the Upanishads. And the Geeta is accepted by the most learned thinkers of recent ages as being the cream of the contents of the Upanishads.

As expressed by one of them—

" ಸರ್ವೋಪನಿಷದೊ ಗಾವೊ ದೋಗ್ಧಾ ಗೋಪಾಲನಂದನಃ ।
ಪಾರ್ಥೋವತ್ಸಸ್ಸುಧೀ ಭೋಕ್ತಾ ದುಗ್ಧಂ ಗೀತಾಮೃತಂ ಮಹತ್॥"

" The Upanishads are like kine, Krishna like the milkman, Arjuna is like a calf, the intelligent seeker after knowledge is the consumer, and Geeta is the sweet, delicious, nectarine milk."

The three most famous Brahmin practical philosophers, Shankara, Ramanuja, and Madhva, have each written most learned, most thoughtful and most painstaking commentaries on the Geeta, to prove that the Upanishads preach and the Geeta upholds, the theories of life, death, and after-life which they have propagated.

Shankara holds that the things around us, which we believe we see, are un-concrete, phonomenal, apparent, and unreal, like a bubble which bursts and leaves emptiness behind, or like street-butter which goes on boiling and boiling, and leaves nothing behind but a little dreg! That little dreg is the sole reality or God, abstract, noumenal, impersonal. And our salvation from food-shortage, cloth-shortage, inflated prices, and foolish, selfish, or wicked men in power, lies in boiling and boiling ourselves until we evaporate and become one with God.

Ramanuja differs, and argues that we, the world, are real enough, that we owe existence to God, that we are one with God as in close embrace, and that salvation from the oppressive men and things around us comes, not from forgetting, denying, or slandering God, but by seeking to know Him, loving Him, worshipping Him, and surrendering ourselves to Him.

Madhva maintains that God exists and we exist, and that if we wish to save ourselves from human misery, we must repress our evil nature, and seek to know God by showing devotion, worship, prayer, and good deeds.

Shaivism is Vyshnavism with a different name. And Veerashaivism is vernacularisation of Shaivism. They are all one with regard to God, man, and the cure for human misery.

The Geeta is the bed-rock upon which they have based their philosophy, the cocoon out of which they have spun out their religious faiths.

In the annual number on the Geeta before us, Srijut Jayadayal Goendka continues,

"Equanimity is the dominant note of the Gita. The test of God-Realization lies in the attainment of equanimity. In all the three paths of Knowledge, Action and devotion, cultivation of equanimity has been declared as essential even as part of the discipline to be followed; and equanimity has been pointed out as a distinguishing mark of those who have realized God through any of the three paths. Divorced from equanimity, even spiritual practice is deficient, much more Realization. He who lacks equanimity cannot be called a realized soul. The use of the compound word 'Sama-duhkhasukham' (balanced in joy and sorrow) in II. 15 denotes that of those who tread the Path of Knowledge only he who is possessed of equanimity is eligible for immortality or liberation. The latter half

of II. 41, which declares Yoga to consist in equanimity—'समत्वं योग उच्यते'—enjoins the follower of the Path of Action to maintain his balance of mind while performing his duties. And in verse 20 of Chapter XII, the Lord expects even a practicant treading the Path of Devotion to practise equanimity. Even so equanimity finds a prominent place among the marks of a Gunaatita or a realized Jnanayogi (XIV. 24-23). Again, a realized Karmayogi has been declared as equipoised (VI. 7-9), and equanimity has also been included among the marks of a realized devotee (XII. 18-19)."

"In this way he who looks on all with the same eye, who, though entertaining the feelings of 'I' and 'mine' only in name in his dealings with the world, is even-minded towards all, who sees unity in the whole world,—such a man is possessed of equanimity and he alone is an advocate of equality in the real sense of the term."

"There is a world of difference between the cult of equanimity preached by the Gita and the doctrine of so-called equality preached by modern socialism. Modern socialism is anti-theistic in its outlook, whereas the cult of equanimity preached by the Gita sees God everywhere and in everything. One uproots Religion, while the other upholds Religion at every step; one is violent in its conception, while the other establishes the principle of non-violence; one is based on self-interest, while the other has no room for selfishness. One, though abolishing all distinctions in the matter of interdining and social intercourse etc., maintains disunion in spirit; while the other, though maintaining due discrimination in the matter of interdining and social intercourse according to the bounds prescribed in the Shastras, does not admit any disparity in spirit, and exhorts us to percieve the supreme Spirit as the same in all. The goal of one is mammon-worship, while that of the other is God-Realization. In one there is identification with one's party and desrespect for others; while in the other there is complete absence of pride, and respect for all which comes from a sense of the immanence of God. In one, there is emphasis on external behaviour, while in the other it is the spirit which matters; in one it is material happiness which is of primary importance, while in the other it is spiritual happiness that counts; in one there is want of tolerence for others' wealth and others' views, in the other there is equal respect for all; one is dominated by partiality and prejudice, while the other prescribes conduct which is free from partiality and prejudice."

(To be continued). *Editor.*

Kolar Gold Field

PRODUCTION AND PURCHASING POWER

In a period of soaring prices and falling output, higher wages cannot purchase more, and is no solution either to wofkers' problem or industrial stability. In restoring equilibrium between production, purchasing power and standard of living, workers have a great contribution to make. To cripple the paying capacity of the industry is to jeopardise their future in spite of the good-will and co-operation of the management and the Government's solicitude for workers' welfare. Wisdom counsels patience and insistence upon increasing the purchasing value of what is already received.

(K.G.F. MINING BOARD.)

LORD MELBOURNE

When William Lamb, Lord Melbourne, Queen Victoria's first Prime Minister, was Home Secretary, he had to steer through Parliament one of the earliest Factory Bills—not very enthusiasically, for he was not a great believer in reform by Acts of Parliament.

He was met one day at the office door by an earnest M.P. who was anxious to secure certain amendments to the Bill. Melbourne suggested that he should discuss them with his younger brother, George Lamb, who was helping him at the Home Office.

"I've been with him for half an hour," replied the M.P., "but can make nothing of him." He damned me, damned the clauses—and damned the Bill."

"And damn it all! What more could he say?" rejoined Melbourne!

How many bills today deserve being damned! Ed.

It was obvious that he was to be asked to be Prime Minister, but Melbourne's first reaction was to refuse. He told his Secretary he thought it a bore, to which the secretary replied that "If it only lasted two months it was worth while to have been Prime Minister of England." "I believe you're right," said Melbourne, "I'll go."

TROUBLE WITH THE KING

His first government lasted four uneasy months and was then dismissed by the King, who hated the Whigs. Sir Robert Peel came in for three months and then Melbourne was recalled.

He had only a small majority in the House of Commons, and no one expected his government to last, but he stayed six years.

He had a great deal of trouble with the King, who declared: "The Cabinet is not my Cabinet. Let them take care or I'll have 'em impeached." But Melbourne was easy-going. He would leave Ministers to manage their departments but if he did intervene it would be because he was convinced that his view was right and it had to prevail.

Lord Brougham had been Lord Chancellor in his first government but had given great offence by his behaviour. He had carried the Great Seal about with him in a post chaise, which almost amounted to high treason, and on one occasion had used it in a parlour game of hide-and-seek!

Melbourne left him out of his second government and, when Brougham protested, wrote him a stinging letter. Brougham was a redoubtable antagonist and everyone was aghast at Melbourne's temerity, but he stuck to his guns and appointed a "safe" man who was more easily managed. When the appointment was announced he said, "I feel like a man who has got rid of a termagant mistress and married the best of cooks!"

When King William died and Queen Victoria, a girl of eighteen without a father and with a rather foolish mother, came to the throne, Melbourne's attitude changed completely. He became much attached to the Queen. He would sit night after night playing games or sitting beside her, taking great care that she should not be shocked—he whose language was frequently reminiscent of the stable—and Windsor became his second home. With infinite patience he would explain matters of State to her and there is no doubt that the country owed a great debt to him, in that he gave her wise and discreet advice until she was able to act for herself.

When she married Prince Albert, a stranger and a German, whose position was by no means easy, Melbourne took him also under his wing. The Queen wanted to confer on the Prince the title of King but, said the Prime Minister, "Let's hear no more about it, Madam. If the British people once get into the way of making Kings, you'll get them into the way of un-making them."

The Australian City, Melbourne, is named after him.

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2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
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7.	Small-pox and its treatment in Vedic Times	0—2—0

PEOPLES' GOVERNMENT ?

I spent ten weeks there, and found surprises wherever I went. The first thing I noticed after our plane crossed the Soviet border surprised me: the lack of motion. Russia has a static quality. When you fly in North America, even over mountainous or arid areas, you see railroads and paved highways. We flew into Russia at 1500 feet. It was clear and I saw men walking along the roads. But in the 500 miles to the outskirts of Moscow, I saw just two trains! Not one motor vehicle was visible, even in cities like Vilna and Vitebsk!

On a flight from Stalingrad to Moscow, we flew almost the whole 600 miles at a 100-foot altitude. The pilot sent back word that he wanted the Americans on board "to see Russia." I saw the terrible scars of war: the still-raw trenches zigzagging through the fields; the burned-out tanks, rusting brown-red in vast green expanses of winter wheat. I saw two constantly recurring signs that we were in Soviet Russia: decaying churches, their roofs caved in, and great collective barns. The barns dominated their villages like grain elevators in the Dakotas. But in these 600 thickly settled miles before Moscow's immediate suburbs, I saw one train, one paved road, and not one car or truck!

There is almost no motor transport in Russia. You can drive out a bit from some of the main cities. I went about 100 miles from Moscow, much less from Leningrad and stalingrad. The roads are bumpy and bad, and I got stuck in mud. I met one sturdy Englishman who had driven the 600 miles from Minsk to Moscow. His car had never been the same since. He saw only five other cars until he neared the capital. In a country of 8,473,444 square miles, the current Five Year Plan calls for 7200 miles of new surfaced roads—less than the total surfaced roads in Connecticut!

S. W.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

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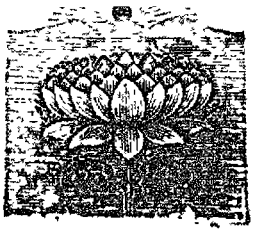

THE RATIONALIST

A Weekly

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL. IX No. 19] MONDAY 24-1-1949 [PRICE 0—1—6

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PLACE OF SANSKRIT

H. E. The Maharaja of Bhavnagar, Governor of Madras presided over the First Anniversary of the South Indian Sanskrit Pandits' Association, last week, at which, Dr Kunhan Raja pointed out that in Western countries Sanskrit enjoyed a high position. But, in India, it was neglected, and suffered a great fall along with other languages. With the attainment of the county's Freedom, great efforts were made for the advancement of Indian languages. But that enthusiasm was not shown in the matter of Sanskrit by the leaders of India. Those who were interested in the advancement of Sanskrit had therefore, to be particularly energetic. When English rule was established in India, the wisdom enshrined in Sanskrit had suffered an eclipse. Not that the English were devoid of wisdom; but their wisdom had its shortcomings in the matter of government. In ancient times steps were taken to see that the rulers were properly educated and trained, and thereby endowed with wisdom and a sense of duty. Persons employed in various positions of responsibility had to be properly educated and trained.

Dr. Kunhan Raja emphasised that the system of 'rule by the wise' had all the advantages of the modern system, and was free from all its defects. He said that in so far as wisdom superseded military strength and economic power, India never thought of conquering other nations and exploiting them. He emphasised that the utility and success of the Association depended on an answer to the question whether the pandits, the followers of the ancient traditions, did not have anything to teach the modern world.

Mr. A. S. P. Aiyar said that Sanskrit was not dead, nor would it ever die. Nobody need fear that Sanskrit would be lost from this land; it would not die, anymore than the Himalayas would vanish. Referring to the outstanding characteristics of Sanskrit, Mr. Aiyar said that its strong point was certainly grammar. In the alphabets, the sounds were carefully noted and graded. Sanskrit had not only a fine skeleton in its grammar, but it had also flesh and sinews in its literature. Only very few nations, he added, had produced great epics, and such nations would always live for 'epic time.' He also referred to the richness and glory of Sanskrit in poetry, drama, mathematics, astronomy, Ayurveda and law, and emphasised that in philosophy there was no language in the world which could be compared with Sanskrit. The speaker appealed to everyone to devote some time daily to the study of Sanskrit.

Mr. S, Ramaswami Naidu said that many languages of India had derived their strength from Sanskrit, and, even when provinces would be divided linguistically, the influence of Sanskrit would be the cementing bond between them. Mr. Naidu pleaded for improving the lot of Pandits.

Expressing his gratefulness for the welcome they had accorded to him, His Excellency said that though he was no great Sanskrit scholar, his interest in and love for the language was nonetheless great, and he could very well lay a hereditary claim to it, as his own State of Bhavnagar had been the home of many a great Sanskrit scholar.

"Any student of languages", the Governor said, "will easily concede that the unique position of Sanskrit among the classical languages is an acknowledged fact which will remain unaltered. Not only India, but foreign countries too, have recognised this fact, and the Chair in Sanskrit in many of the Western and American Universities bears ample testimony to this "It was in fact Western scholars, like the great Max Muller who first promoted a revival in Sanskrit, and, on an occasion like this we should, I think, pay a tribute to the spirit of research and study which these scholars fostered." This revival had been followed by a similar revival in India, but it was

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still far from adequate. In their everyday life, it was much more common to hear Shakespeare quoted than Kalidasa or Bhavabhuti. An author like Shakespeare of course, belonged to the whole world, but it was no compliment to us that we should neglect the study of our equally great dramatists and poets. Sanskrit had been associated with Hindu theology, and their Hindu scriptures and Vedas, the source of all knowledge, which brought glory to India were in Sanskrit. Their inherent love for Sanskrit could never disappear from their hearts "If I may say so the foundations of Hindu culture are so strongly based on Sanskrit, that without this language mother of so many languages no person can reach the height of any sphere, culturally, religiously or otherwise."

"As Pandits," His excellency added, "you are rich in your learning of this glorious language; richer still in your teaching it to others; and, perhaps, richest in your desire to glorify our ancient culture. You are the scholarly soldiers of our Motherland and to you is given the opportunity to elevate India to its past cultural glory But may I give you one word of advice, and that is, not to confine your studies too much to the scholarly sphere. Let your objective be not merely academic gatherings, where you can bring your expert knowledge to bear on the subject. Let it be as far as possible to stimulate a revival of interest in this ancient language among the commoner people of this land. At present, Sanskrit is a closed book to the vast majority of us. It is your responsibility to open this book and make its treasures available to the public. I do not of course claim that we can make Sanskrit again a living language in the sense our modern languages are to-day, but I do feel there are large numbers of people who are only too anxious and willing to learn this ancient language of ours, but who are denied only by opportunity. Your Association can do a great deal to provide this opportunity and I would earnestly commend this task to you. You have already made, I know, a good beginning in this direction, and I would request you to keep this always in the forefront."

VAIN COMMAND

"No Congressman—more especially the members of the elective bodies—should interest himself in recommending candidates for officer, for securing permits for export or import, or for obtaining licences for shops, for themselves and friends; and that none should approach the authorities—particularly the Executive, including Judicial and police—in respect of Civil or criminal matters pending before them," says a directive issued today by the Congress President, Dr. Pattabhi Sitaramayya for the guidance of Congressmen.

The directive adds:

It has come to the knowledge of Congress Committees that not seldom is a place on Transportation Committees, Cloth Licensing Boards and allied bodies, abused so as to secure privileges and profits for the members or their friends. This must be scrupulously avoided as otherwise the only alternative would be to ask Congressmen not to serve on such committees.

There are universal complaints about bribery and black marketing. Wherever possible, Congressmen should put forth ernest efforts to bring the culprits to book. But their endeavours in this direction would be successful only in the measure in which their own conduct is above board. Oftentimes you come across the very persons who have complained against the prevalence of the two vices falling victims to temptations themselves, either in connection with bribery or with purchase of articles in black-market—from a fountain pen to a motor car. Everyone knows that these things are wrong, but under the stress of temptation, he succumbs. It is, therefore, necessary for people to be alert, so that a pious resolve once made may operate as a deterrent against deviation from the straight path.

An organised attempt is necessary to check the growing tendency to profit by the influence that the Congressmen undoubtedly can exercise over officers and ministers. It is earnestly pleaded that the Ministers themselves and their Secretariat should set their faces against such inroads on their own authority and jurisdiction and whenever transgression of healthy rules of non-interference occurs, they may be good enough to direct the attention of the Provincial Congress Committees to such lapses.

(*Continued on page 6.*)

The Rationalist.

Monday 24-1-1949.

"GITA TATTVA"

IV

From what we have said so far our readers have been reminded of what they know already, that the "Bhagavad-Geeta" is most valuable as explaining the principles of life, and as laying down the principles of conduct. As we wrote three years ago reviewing the First volume of the *Geeta* Annual, "Krishna is roused by Arjuna's emotional exhibition at the zero hour, and pours into him the fundamental truths of Physics, Philosophy, Physiology, Social Science, Ethics, and Metaphysics, made into 18 chapters of the *Geeta*, like concentrated vitamin pills." It would seem that it is compressed into such Lilliputian shape, and composed with such matchless brevity, that the "common man" might get it by heart and dwell on it during work and pastime, so that his mind could be saturated with it and he could turn out a better man.

It is nothing strange. We have heard of Englishmen, military men at that, reciting and finding solace in poems in their marches. History speaks of General Wolfe, who lead the British army against the French in Canada, reciting Gray's Elegy when climbing the heights of Quebec just before his death. Field Marshal Lord Wavel found companionship in poetry during his marches in the deserts of Egypt.

Therefore it should be no surprise if the *Geeta* was meant to be memorised by people in all walks of life and be made to influence their daily conduct.

Unfortunately Indians today are apt to speak of the *Geeta* in glowing terms without seeking to understand it or practise it: just as we find the "followers" of Mahatma Gandhi glibly asking their audiences to follow "Gandhian principles," while they themselves flagrantly violate those principles in every way. They despise and brow-beat their followers, they hate their opponents, they use violence, they seek selfish gains at the cost of others, as exponents of Gandhian principles!

What is the good of having money in your hand-bag if you cannot use it for your needs? What is the good of having a road-map by your side if you don't use it, and lose yourself on wrong roads? The Indian attitude to the *Geeta* is just like that. To praise it and yet make no attempt to know it, is to prove oneself a fool!

There are people who think that they gain much by religiously reading portions of it daily after ablutions. To read it without taking in its meaning, or to read it without understanding Sanskrit, can bring one no benefit, just as reciting the letters of the alphabet a hundred times can bring one no benefit.

An Irish Judge, when Barrister Curran was arguing a point of law before him, exclaimed, "If that is law, Mr. Curran, I will burn my law-books." "Better read them, my Lord," retorted Curran.

Lord Bacon says, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

The *Geeta* is a book to be chewed and digested. It is then that, like a flower which has sucked the moisture of the overnight rain and in the morning blooms forth in its full magnificence, men come out at their best, great, benevolent, honest, just. Otherwise they remain worthless citizens, wicked councillors, or unworthy ministers!

The Sanskrit of the Geeta is pretty simple. Europeans have not found it difficult to learn Sanskrit enough to understand it. Indians should be able to learn it with greater ease.

"I recently met a lawyer who told me that during the past few years he had mastered three foreign languages without taking a lesson. 'As I walked along the street,' he said, 'I conned verbs and recited vocabulary. When I rode in trolleys and buses, I didn't look dully at the advertisements. I translated them. I read my text-books while I ate, while I waited for clients, whenever I found a few empty seconds," says a Rotarian.

Therefore learning enough Sanskrit to read the Geeta cannot be difficult: and then with an English and a vernacular translation, with one's own intelligence, and a receptive mind, one can, like a house electrified, make oneself a better man, whatever one's earthly status may be, be one an Ambassador, a Prime Minister, or a Crossing-sweeper!

"In the eyes of the Geeta, ordinary pursuits such as fighting, trade, agriculture, and menial service, done in a disinterested spirit, are superior to noble acts like sacrifice, charity, penance, worship, public service etc., done with an interested motive, in as much as the former are conducive to Liberation, which depends primarily on the *spirit of the sacrificer*," say the worthy Editors of the Geeta Annual befor us.

We thank them for their praise-worthy contribution, and for giving us an opportunity to pay our and our readers' tribute to the crown-jewel of ancient Indian culture!

Editor.

"RATIONALIST"

An esteemed Reader writes:

"Herewith enclosed please find one cheque for Rs. 25 only, drawn on the Bank of Mysore, Ltd., the receipt of which please own. The amount is meant to cover the subscription due by me so far of "Rationalist" you are kind enough to send regularly, as also towards the cost of Bound Volumes of your "Rationalist" so far ready and available in your office for despatch. Kindly send me the bill for the two items referred to above, and if any balance is due by me I shall remit the same.

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Thanking you,

Yours Sincerely,

11-1-49. K. T. S."

A HEARING KING

Sweden's King Gustav was walking near his country home when two young girls spied him and were, of course, duly impressed. "But my," gasped one, "He looks old and wrinkled!" At that the Monarch turned and said benignly, "Yes, but he hears well!"

(*Continued from page 3.*)

It is widely noticed that with the formation of Ministries, the unity of the Congress organisation and its harmony have been disturbed and those who have been left out of ministerships have formed themselves into opposite groups in the organisation. This is reflected in the working of the Legislature Party itself. Responsible Government abroad is based on long-standing tracitions which have trained the party in power to respect the opposition and vice versa.

While this is so, it is all the more incumbent on the Congress Party to present a consolidated front instead of weakening Government by internal divisions. It may be noticed that, in the formation of groups, distinctions of caste and community sometimes play a determining part. The time has come when such distinctions should be no longer allowed to complicate and even injure the purity of the organisation and the integrity of the nation. If, therefore, the unity of the Congress and its efficiency should be restored, the immediate need would be for the groups in the Congress to close up their ranks and stand jointly with the ministry on a united programme and policy."

* * *

The Congress President does not seem aware of the depth of debasement of many of the members of his party. If he sought to probe the depth he would be inclined to resign like his predecessor Mr. Kripalani, or would be made to do so by the corrupt and wicked section of the party. We suppose that Dr. Pattabhi will come to Mysore some time. Before doing so will he send a private investigator and find out how many Municipal sites Congress Councillors have taken in their own and in their families' names, how many fuel depots, ration shops, unlicensed hotels and Municipal contracts they are openly or secretly interested in, how many cloth licenses, yarn-licenses, bus-licenses, lorry permits, and petrol bunks Congressmen have procured, how many of them are helping in white-washing even known black-marketeers, how many of them have made false-declarations on T. A. bills, and how many of them in power have acted for their own profit, and in reckless desregard of public interest? He would find the organisation requires a wholesale water and fire bath, and that it is beyond control except by a disillusioned and roused public. Ed.

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In reality even those who do not believe in the liberty of the individual, believe in their own!

M. K. Gandhi.

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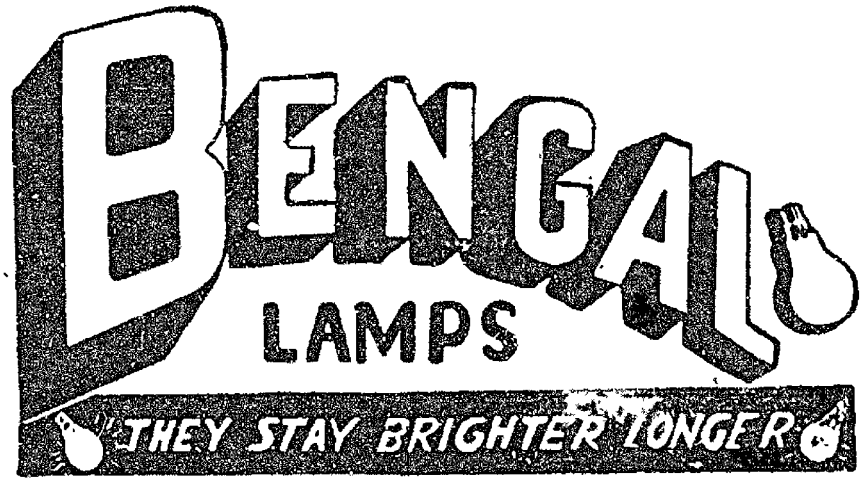

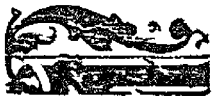

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A PAGE FROM THE PAST

SURENDRANATH BANERJI

"There is another agency—impalpable and invisible, noicelessly advancing onwards amid the din of our strifes, towards the accomplishment of its own hidden purposes—which is helping us in this onward struggle. That agency is time. Time is with us—Time, present and future, is our ally. "Truth," says the Latin proverb, "is the daughter of time." We rely upon the beneficent forces of the Unseen Time. I know not whether there ever was a golden age in the past. It is a beautiful tradition. It embalms the ever-present sense of dissatisfaction which humanity feels with the present. Dissatisfaction is the parent of all progress. It stirs us on to ceaseless activity for the betterment of our race. A golden age is, indeed, looming in the future. There is a golden age in store for us and our children. It is this feeling which reconciles us to the present. We feel that if political freedom in the sense in which it is enjoined by British subjects elsewhere is not to be our lot it will be the inheritance of those who, coming after us, will bear our names and carry on our work. In that faith we work In that faith we ask others to work. It is the faith which is the cement of the Congress movement. It implies confidence in the progressive character of British Rule. It implies confidence in ourselves. Let it not be said that this confidence is misplaced. Let it not be said that the enthusiasm which animated us in the first days of the Congress movement is on the wane. The past ought to encourage us. The future ought to stir us into enthusiasm. The noblest heritage which we can leave to our children and our children's children is the heritage of enlarged rights, safeguarded by the loyal devotion and the fervent enthusiasm of an emancipated people. Let us so work with confidence in each other, that we may accomplish this great object within a measurable distance of time. Then will the Congress have fulfilled its mission—justified the hopes of those who founded it, and who worked for it, not indeed by the supersession of British rule in India, but by broadening its basis, liberalizing its spirit, ennobling its character, and placing it upon the unchangeable foundations of a nation's affections. It is not severance that we look forward to—but unification, permanent embdiment as an integral part of that great Empire which has given the rest of the world the models of free institutions—that is what we aim at. But permanence means assimilation, incorporation, equal rights, equal privileges. Permanence is incompatible with any form of Military despotism, which is a temporary makeshift adapted to a temporary purpose. England is the august mother of free nations. She has covered the world with free States. Places, hitherto the chosen abode of barbarism, are now the home of freedom. Wherever floats the flag of England, there free Governments have been established. We appeal to England gradually to change the character of her rule in India, to liberalise it, to shift its foundations, to adapt it to the newly-developed environments of the country and the people, so that, in the fulness of time, India may find its place in the great confederacy of free States, English in their origin, English in their character, English in their institutions, rejoicing in their permanent and indissoluble union with England, a glory to the mother-country and an honour to the human race. Then will England have fulfilled her great mission in the East, accomplised her high destiny among nations, repaid the long-standing debt which the West owes to the East, and covered herself with imperishable renown and everlasting glory!"

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A TRUST MEETING

The Executive Committee of the Kasturba Gandhi National Memorial Trust decided that the time had come when greater attention should be paid to consolidation of the work so far done and more and more attention devoted to the training of women workers to serve in villages.

With regard to the educational policy of the Trust, the committee decided that the Trust should confine its activities mostly to the running of pre-basic schools and Balwadis meant for children. The committee sanctioned in all about 225 schemes of Gram Seva centres and 70 maternity centres, 18 Gram Sevika Vidyalayas and eight midwifery training centres at a total approximate cost of Rs. 14 lakhs.

The committee gave general approval to the scheme submitted by Mrs. Yashodharamma Dasappa, Mysore agent of the Trust, for starting a Kasturba Gram near Arsikere for which the Mysore Government had given about 100 acres of land free of cost. The scheme would include the starting of a Gram Sevika Vidyalaya, a maternity hospital with provision for training in midwifery, dairy and cottage industries and agricultural lands, to enable the centre to be self-supporting. The total cost of buildings, etc., would be about Rs. 2 lakhs of which Rs. 50,000 would be met from the Trust Funds and the balance from local resources in the State.

The Committee further decided to give a grant-in-aid to the leprosy centre at Wardha meant for 40 women patients and to the blind relief mission at Nagpur for 100 blind women. A grant-in-aid was also approved for the Thana District Local Board for a maternity hospital.

GANDHI GRAMS IN PROVINCES

The Committee also approved the idea of having a Central Kasturba Gram in some Hindi-speaking area. To work out this, a sub committee with Sri Krishnadas Daju, Smt. Sushila Pal and Mr. Shyam Lal has been constituted.

The Committee further decided to have Kasturba Gram in provinces where there is a possibility of collecting local funds, suitable atmosphere and availability of efficient personnel to run them. Such Grams would be established on a linguistic basis.

The committee approved the grant of Rs. 25,000 as aid to institutions started for the relief of Sindhi women refugees. This amount would be met from the Sind quota of the Trust lying mostly unspent.

The Committee decided that three weeks commencing from Jan. 30 to Feb. 22 should be observed as Mahatma Gandhi Kasturba Anniversary Weeks. The programme for the weeks would include visits to villages, starting temporary camps, village uplift work, mass prayers and mass spinning. The yarn spun by the Trust workers would be handed to the Provincial Officers to be woven and distributed among poor women.

The Committee also proposed during the year 1949 to run a camp for Sanchalikas (Directors) in Sevagram, when provincial agents would also assemble.

Rs. 13 LAKHS SPENT SO FOR

The work is a large scale experiment to bring about a social revolution necessary for having a society strong and able enough to enjoy and maintain real independence relying on force of character and non-violence. As the Trust is trying to tread into new paths it is bound to take a long time to show results, said Mr. G. V. Mavlankar, Vice-Chairman of the Kasturba Gandhi National Memorial Trust explaining the objects of the trust and the work done so far at a Press conference at Arsikere.

(*Continued on page 6.*)

REPRINTS AND BOOKLETS.

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2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

The Rationalist.

Monday 31-1-1949.

THE ANNIVERSARY

On the Anniversary of the death of Mahatma Gandhi we can do nothing greater to keep his memory alive than print his dictum about Independence so as to catch the eyes of Gandhian high-priests in power. They are independent; they are independent even of the Mahatma, who could have been appealed to against them. The worst features of British imperialism such as the Regulation 3 of 1818, and wholesale imprisonments without trial, and gross ill-treatment of even young demonstrators and prisoners, still remain rooted to the country, and that at the instance of people who had the best of jail life and are having the best of after jail life. Followers who venture to criticise are threatened with the party-whip. The general public who venture to criticise are mocked at and frowned upon. Is this what Mahatma Gandhi fought for? He himself did not enjoy the independence. He won the independence for the "common man", and not for a small clique. If the common man is to live in constant fear of his independence, what have we achieved, and what will we be worth? Therefore we present Mahatma Gandhi's remarks on Independence as an offering to his memory, and say "Amen" to the Gandhian prayer which the Government are issuing through the post, "May God grant good sense to *every-one!*"

Editor.

UNIFICATION

When Juliana, recently crowned Queen of the Netherlands, was married to Prince Bernhard xu Lippe Biesterfeld, her mother, Queen Wilhelmina, declared, "This is not a marriage of the Netherlands to Germany but the marriage of my daughter to the man she loves" The story goes that when a German diplomat suggested how sensible it would be if the Netherlands indeed joined Germany, Juliana remarked, "Oh, I think Mama is too old to rule such a large country as Germany."

GOD IS QUIET

Someone once asked Professor Charles Townsend Copeland of Harvard why he lived on the top floor of Hollis Hall in his small, dusty old room. "I shall always live here" he answered. "It is the only place in Cambridge where God alone is above me." Then, after a pause, "He's busy, but He's quiet."

* * *

"Suppose you go to war, you cannot fight always; and when after much loss on both sides, and no gain on either, you cease fighting, the identical old questions are again upon you."

ABRAHAM LINCOLN.

* * *

"I can't prove you are a communist. But when I see a bird that quacks like a duck, walks like a duck, has feathers and webbed feet and associates with ducks, I am certainly going to assume that he is a duck!"

X.

* * *

"If all our misfortunes were laid on one common heap, whence every one must take an equal portion, most people would be content to take their own and depart."

SOCRATES.

WEDDING

Miss. S. Z. BEGUM, B.sc. Hons. daughter of Mrs. and Mr. M. Ismail Sheriff, Labour Commissioner, Bangalore, with Mr. M. ABDUL ALI, M.A., LL.B., Asst. Commissioner of Labour, on 41-1-49 at 37 Kalasipalyam, Bangalore City.

INDIVIDUAL FREEDOM

Alone can make a man voluntarily surrender himself completely to the service of society.

If it is wrested from him, he becomes an automaton, and society is ruined.

No society can possibly be built on a denial of individual freedom.

It is contrary to the very nature of man, and just as a man will not grow horns or a tail, so he will not exist as man if he has no mind of his own.

In reality even those who do not believe in the liberty of the individual, believe in their own!

M. K. Gandhi.

(*Continued from page 3.*)

"The type of work is new and by its very nature lacks the attractions of city or political work. The aim is to prepare a band of social workers from among village women who will serve the community in all directions. The primary task before the trust is, therefore, to train the necessary personnel for work such as spread of general knowledge, creation of sanitary consciousness, knowledge and information about personal hygiene, giving an outlook about the history, culture and the existing problems of the country.

"The Trust, therefore, trains Sevikas for these various purposes. There is a course of two years' training for general service and a further course of specialised training for nursing, maternity, midwifery, cottage industry, etc.

"The experience of work during the last four years has shown enough results to feel sanguine about the future both as regards quality and quantity of work. In terms of numbers it may be said there are, at present a number of centres spread over several villages and a number of women working as general Sevikas, basic teachers, midwives etc.

"The Trust has so far spent about Rs. 13 lakhs and it is anticipated that the amount of annual expenditure will be rising from year to year.

"It is the idea not to restrict the activities to the extent of the income from the Trust Fund but to incur such expenditure even by the use of the capital from time to time as may be necessary. The scheme of work provides that, as far as possible, attempts have to be made to make each centre of work self-sufficient in the sense that the expenditure should be defrayed not from the funds already collected but from donations collected locally from time to time. This will not only be helpful in keeping the work going, but will further provide a test as to how far the work of the Trust is appreciated by the general public."

OUR ACHIEVEMENT

The transfer of refugees and recovered women from Pakistan and Kashmir State took place this afternoon at Suchetgarh and Sialkot borders, 18 miles from Jammu. 249 recovered abducted Muslim girls, women and children who were looked after in different camps in the State during the last few months were handed over to the Pakistan authorities for restoration to their families, who have taken refuge in pakistan. The exchange of all recovered and abducted women and children who remained with the State Government is now complete. Pakistan in its turn made over to the Kashmir State authorities 182 abducted non-Muslim Kashmiri women and children who were received at the border by Mr. Raina, Special Secretary to the State Government, says a report.

Among the exchanged persons, was a girl who was suffering from pneumonia and was rushed to hospital immediately for treatment. She was carried into the State territory in a stretcher belonging to Pakistan.

Carrying their little packs of luggage these women and children, their faces down-cast walked into the State territory in utter silence which was broken only to murmur their names at the check-port. Most of them bore visible evidences of the long suffering they have undergone.

These abducted persons were to have been exchanged one week ago along with the political prisoners, but owing to last-minute technical difficulties the exchange was delayed.

At 12 noon today 159 civilian refugees were transferred to Pakistan authorities at the border.

It is understood that there are still over 4000 such non-Muslim refugees in Pakistan awaiting to be transferred to Kashmir state. Their transfer is likely to take place some time next week. Today's exchange was the result of continued efforts of Dr. Wenger of the International Red Cross who personally supervised it.

The Indian Army troops guarding the border made every arrangement and facilitated smooth transfer across the border.

ಮಿ॥ ರಾ॥ ಜಿ ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂಥಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶವಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಿ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ವಿದ್ಯಾದಾಯಿನಿ :

"ಕಾಲಕ್ಕೆ ತಕ್ಕ ವಿಷಯಗಳನ್ನು ಚುನಾಯಿಸಿ ಸಂಪದಭ್ಯುದಯದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರಿಗೆ ಬಹುಮಟ್ಟಿಗೆ ಉಪಯೋಗವಾಗತಕ್ಕ ಪುಸ್ತಕವನ್ನು ಬರೆದಿರುವರು. ಕರ್ನಾಟಕದ ಪ್ರಜೆಗಳೆಲ್ಲರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ತಿಳಿಗನ್ನಡದಲ್ಲಿ ಬರೆದುದಕ್ಕೆ ಮಿ॥ ಜೋಸ್ಯರಿಗೆ ಕನ್ನಡಿಗರು ಕೃತಜ್ಞರಾಗಿರಬೇಕು. ಜನರಿಗಾಗಿ ಬರೆದ ಪುಸ್ತಕವಿದು ಇದನ್ನು ಕನ್ನಡಿಗರೆಲ್ಲರೂ ಕೊಂಡು ಕನ್ನಡ ಗ್ರಂಥಕರ್ತರಿಗೆ ಉತ್ತೇಜನಕೊಡುವರೆಂದು ನಂಬಿದೆ."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾತಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಿ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

ಪ್ರೊಫೆಸರ್ ಬಿ. ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು, ಎಂ.ಎ., ಬಿ.ಎಲ್ :

"ವ್ಯಾಪಾರ" "ಆಂಡ್ರೂ ಕಾರ್ನೆಗಿ" ಮುಂತಾದ ಪುಸ್ತಕಗಳನ್ನು ರಚಿಸಿ ಮಿ॥ ರಾ॥ ಜೋಸ್ಯರವರು ನವೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅಭ್ಯುದಯವನ್ನು ಪಡೆದಿರತಕ್ಕ ಜನಾಂಗಗಳ ರಹಸ್ಯವನ್ನು ನಮ್ಮ ಜನಕ್ಕೆ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಸರ್ವರೂ ತಿಳಿಯುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸುತ್ತಿರುತ್ತಾರೆ."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

"ಲೇಡಿ ಟೀಸಲ್"

ಪೆರಿಡನ್ ಮಹಾ ಕವಿಯ "ಸ್ಕೂಲ್ ಫಾರ್ ಸ್ಕ್ಯಾಂಡಲ್" ನ ಭಾಷಾಂತರ. ೦—೧೨—೦

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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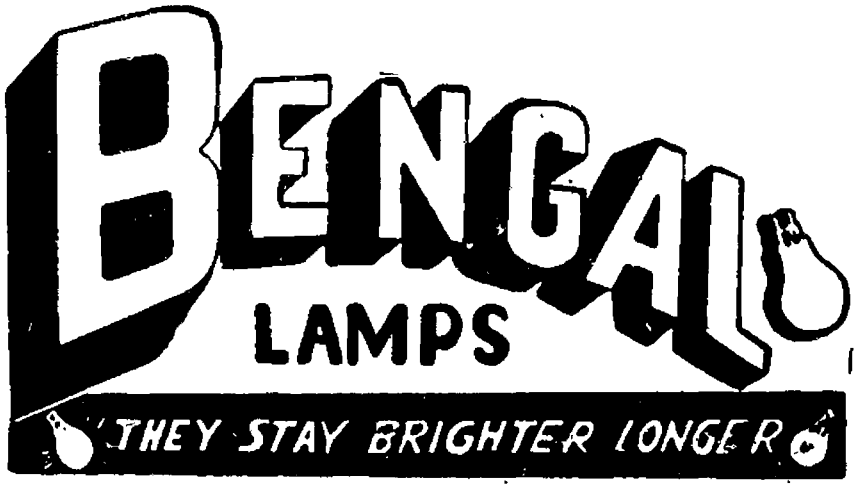

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Vol. IX No. 21] MONDAY 7—3—1949 [PRICE 0—1—6

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SOME ENGLISH ALMANACS

More and more people are taking an interest in what astrologers say will happen to the world, and the people in it, during the next twelve months. Astrologers in many European countries have already put their predictions on paper. It would be revealing to examine them all and summarise their agreements, if any, but this is a task which remains still to be done.

On one important issue there is widespread unanimity: there will be no major war in the year to come. In fact, most of the astrologers whose predictions I have read interpret the heavenly influences as being propitious for the strengthening of world peace.

Whether we believe in the modern practitioners of the ancient Science of Astrology, or are satisfied to shrug our shoulders, we cannot but admire the audacity of those who claim to be able to foretell in broad outline the history of the coming twelve months. However co operative the Stars may be, the field of calamity, death, destruction, invention, violent change and sudden death (natural or premeditated) in high places widens every year.

Although this gives the Seer greater material to play with, it makes his prognastications more likely to give half the truth: to anticipate the misfortunes and benefits which will come to the right people at the wrong time, or to the wrong people at the right place!

There can be little doubt that astrologers are widely consulted for what they say will happen, not for what they said would happen. Last year's prophecies are as out of date as yesterday's newspaper. The many astrological publications which have already been published exercise a fascination at the beginning of a year, but as Spring approaches they begin to fade.

OLD MOORE

Taking it by and large, old established astrologers agree that 1949 is likely to be a better year for the world than its predecessor. The cynic might ask whether there ever was a time when astrologers did not come to this conclusion. The question cannot be easily answered because old books of prophecy (Nostradamus excluded) are more difficult to come by than first editions of the Scriptures.

Before we take a look at some of their concrete prophecies, we would mention that there is some uncertainty as to what an "old-established astrologer" really is. The oldest astrological authority in England is "Old Moore" (or, to give its full title, "Foulsham's Original Old Moore's Almanack)" first published in 1697. The first and original Dr Francis Moore cannot still be alive, and who is responsible for the production today—whether it is an editorial board or an astrological brains trust—has never been disclosed. What is of presumably of greater import is that the normal certified annual nett sale of this little publication is 3 million!

Whatever doubts about the matter may be entertained by Ministers of Finance and economic experts, according to "Old Moor", 1949 will mark the Year of Recovery for the World.

"There will be no war, and given the right sort of leadership, the whole world will march forward to more peaceful and tranquil conditions of life." What is wrong, if anything, with present leadership is a subject outside the realm of astrology.

Turning to India, "Old Moore" foresees that affairs will move ahead much more progressive, many new reforms being inaugurated."

We feel that the telescopes of this star gazer must have been incorrectly adjusted on at least one occasion, because the Moon in Sagittarius gave a strong augury regarding the Royal Visit to Australasia, which, as a result of the King's illness, has been indefinitely postponed. It may be that the augury was strongly unfavourable.

There are the inevitable crop of sea, air and land disasters inseparable from our form of civilisation, and in August in South Africa "political tension is caused by the death or attempted assassination of a high Minister."

In November, according to the same authority, there will be a discovey of Uranium in the area central to Southern India. This is sufficiently vague to reduce prospective investigators to a frenzy.

RAPHAEL

Another English soothsayer, Raphael (more expensive than "Old Moore," and with a considerably smaller circulation) reflects a political partiality which we had thought would have been eschewed by the exponant of pure science. In "Raphael's 129th Annual Address" (the identity

of Raphael is a closely guarded secret) it is written:

"After a trying beginning in 1949, Britain, under the beneficent influence of Jupiter, will gradually find a solution of the political deadlock and a new Government will be formed which will clear away the political barnacles and limpets as well as the mountains of red tape with which the Ship of State is now encrusted and trammelled."

Getting down to detail, Raphael says that in January "Indian affairs improve, and many trading agreements are arranged. Many of the outstanding or unnecessary controls are either removed or about to be removed."

In the same month, a "big revolutionary plot to undermine and remove the existing regime in Moscow may not be discovered in time." Stalin should also beware the ides of March, because "Saturn culminating bodes ill for the Russian Government" But there is reassuring news in April, because "Jupiter culminating at Moscow should improve conditions in Russia."

The end of April augurs well for India, when "important beneficial reforms and trade agreements will be put forward, thanks to a well-aspected rising Uranus at Delhi."

Mutual interests in India and Britain will be strengthened in May, which will "witness important trading agreements and increased travel facilities between the two countries". The month will end with a "political scandal rocking the White House."

After great headway being made by India and Japan in June, the same authority foresees that India will become "much more settled and prosperous in July." Anglo Indian trade figures break records in August, in the latter part of which "a sharp political crisis, probably linked with the colour question or the position of Indian immigrants, disturbs South Africa, and may also possibly affect Portuguese Africa."

Because Mars will be opposing Jupiter in September, an extension of the dispute between India and Africa is presaged at that time. Another vital month is November. The lunation is exceedingly propitious for India and Pakistan, "there is reason to expect a move towards a more democratic form of Government in Russia."

A GOOD RESOLUTION

BUT FALLEN ON DEAF EARS

The Congress under Gandhiji's leadership became not only a powerful instrument for gaining India's freedom, but also an organisation in intimate contact with the masses and attracting their good-will and loyalty and exercising a moral authority over them Gandhiji's conception of politics and public life was inextricably connected with high moral standards and sacrifice in service of the people, irrespective of caste or creed This conception influenced the Congress, and Congressmen came to be judged not by their wealth or status in society but by their public service and sacrifice and their individual conduct. Thus the Congress attained a supreme position in the life of the country and public standards rose to a high level. Because of this India not only achieved independence but also gained the respect and admiration of other nations.

"It is this precious heritage that the present and succeeding generations have to preserve. If this hard-won freedom is to be maintained and utilised for the creation of a new society based on social justice and equality of opportunity for all, it is essential that the Congress and Congressmen should keep intact these great ideals and should continue to serve the people without becoming victims to the lure of power, wealth or privilege.

NEED FOR CONSTRUCTIVE WORK

"Unfortunately, contact with power has affected many Congressmen and there is a tendency to use this power and position for self-interest. The spirit of disinterested service and of constructive work for the public cause gradually ceases to be the motive power which moves large numbers of people. It is essential, from the point of view of the individual as well as of the nation, that this tendency should be arrested and every Congressman and Congresswoman has a duty and obligation to work to this end.

"Gandhiji combined political work with constructive and productive activity and placed a varied programme of constructive work before the country in which every Congressman, and, indeed, every Indian, was expected to take part. It was by this service that the Congress organisation grew in influence and the nation became strong.

(Continued on page 6)

The Rationalist

Monday 7-2-1949.

A GREAT EXIT

China and India are twin sisters. Asian Russia is a widowed elder sister. In dimension and in population China took precedence over India. In spiritual culture India claimed precedence. Both have been fecund mothers. Both have had a long and chequered history. India at the moment is rejoicing like a marriage bride-groom. China too, twenty years ago thought that Sun Yat Sen was the sun who heralded a new dawn, and that thereafter every one would have peace and plenty for ever and ever! That has proved an Alnascher's dream. Instead it has been having a tortured existence. And now it is stepping down into the abyss of despair!

Not long ago Chiang Kai Shek was the biggest figure in Asia, and Madame Chiang the greatest woman of the East. Indian, European, American papers hailed them as such. Today Mrs. Vijayalakshmi Pandit has ousted Madame Chiang. The Chiangs were supposed to be close friends of the Nehrus, and Chiang Kai Shek's intercession was suggested for the Indian problem. Today Chiang is bidding farewell to China, marking the end of the Soong Dynasty and the Chinese revolution. But Dr. Nehru, the new leader of Asia, is otherwise preoccupied, has no message to send, no statement to make. Indonesia and Sokarno are more important at the moment than China and Marshal Chiang. It shows the worth of political friendships, and depth of international goodwill!

It seems worth enquiring whether politicians in power would be so self-complacent, so covetous, so blatant, if they could foresee their end, often ignominious, sometimes pitiable!

We are inclined to say a word of farewell to Marshal Chiang Kai Shek on his fall from power, on behalf of the "Rationalist." We cannot add, "and on behalf of the people of India," as that is the privilege of political leaders.

We are unable to say that the condition of the Chinese masses was better under the "Soong Dynasty", than under the much abused Manchu Dynasty. As Sun Yat Sen's co-brother, and possibly by his military ability, Chiang Kai Shek had brought the warring Chinese rival War-lords under control, and placed the Komintang, the Chinese edition of the Indian Congress,—in power. But soon the terrible Japanese invasion came, and when God brought its end, the no less terrible communist wild-fire was set ablaze. Politically, and militarily, Chiang has proved unable to cope with it, and has left.

Perhaps if he had been less selfish, and more democratic, things would not have come to this pass. But now he has gone to a life of peace, and the poor Chinese public have been left in the claws of a swarm of foreign-dominated political vultures.

That perhaps is the everlasting fate of nations, to hope for happiness during the next regime, on turning the next corner, and never to have it in actual fact. It is a lesson which the public of India might ponder over.

They might also realise that when China, greater in size, greater in strength, than ourselves, and equal in wisdom, cannot presume to lead Asia, it would be bombast on our part to talk of leading Asia, or threatening the world to be of good behaviour. We are just opening our eyes in Home Rule, in diplomacy, in international politics. Our internal affairs are

in a muddle; every Ministry is groping. We have found no solution for the problem of Indians overseas. With India independent, they are treated worse than ever before! And our great leaders think that their work is done if they merely issue statements, and are able to come to no just settlement with anybody. Chiang Kai Shek's regime and end should serve them as a lesson that no national welfare, nor even their personal welfare, can be achieved by concentrating power in the hands of a small clique, and running the country in undemocratic, short-sighted, and dictatorial ways, and that the Press and the world which laud them to the skies on one day will without a second thought give them the cold-shoulder when their stars are on the wane!

Editor

NO BARKING IN RUSSIA

In Paris the talk was about a British bulldog and a French poodle who were joined by a lanky wolf-hound as they strolled along the Rue de la Paix. "Well," said the latter in a strong Russian accent, "how are things with you? Have you been getting enough to eat?", "Oh, things are picking up a bit in England,", said the bulldog, but we've had rather a bad time of it y'know. Rations and so forth."

"Oh, yes," said the poodle, "and here we're not much better off. "Why, during the occupation I got almost nothing to eat but boiled turnips and chopped garlic. Now I get a little meat but things are still bad. How are they in Russia?,'

"Oh, the Government sees that we got plenty to eat in Russia," said the stranger. "Just look at me. Fat steaks and juicy bones every day" "Then," cried the others in unison, "why in the world did you leave?.'

"Confidentially," came the whispered reply, "I wanted to bark."

THE "RATIONALIST"

An esteemed subscriber from Bombay writes:—

"I find the RATIONALIST you send me growing from strength to strength in its endeavour to place human action under the microscope of Dharma in God's expanding universe. I appreciate it very much."

CHINESE COMMUNISM

"The war with Japan served primarily for the spread of Communism and undermining the Nationalists. Nearly 200,000,000 people—about 45 per cent. of the population of China—were rendered homeless or deprived of all they had, torn asunder from their kith and kin, in fact, rendered melancholy so far as life itself was concerned, and found the only solace in the Communists' ranks! They could get food and clothes and work. This they accepted gladly in their bitterness against fate and the Nationalists, whom they took as incapable of fighting Japan and relieving their miseries. In sheer desperation, the millions took to Communism. Thus when they reached Shensi, the Communists were only 40,000, but by 1944, they claimed a following of 90,000,000. After the war, they had practically the whole of North China above Peiping under their control with predominance in Manchuria. This meant another 50,000,000 were added to their strength in the four years that followed, making a total of more than one-third of the whole of China.

The Communists, by their ideology and practice of real brotherhood, get adherents quickly. Only the two highest officials—President Mao Tse-tung and General Chu Teh—get a monthly salary of Five dollars, while everyone else in the state gets a salary of a dollar a month, including even the wives of the above mentioned highest officials. All have the same dress, and they all eat the same food, the highest ranking officer eating with the lowest soldier from the common kitchen. All have to work including the wives of the highest officials."

It is the same in our Zoo. Ed.

(*Continued from page 3*)

Political activity must necessarily be confined to a few, but national activity and service must be the privilege and obligation of every individual.

"In order to renew and revitalise itself the Congress must devote itself to renewing this service in some form of the constructive programme. Unity among the various communities in the country is the first essential and the removal of all forms of untouchability and the like is equally important. Other important activities are social education of the masses in towns and villages and a country wide campaign for increasing production in every way and, more especially, through the agency of co operatives and village industries, including khadi, association with the "grow more food" campaign and organisation and service of workers in field and factory. It should be the special privilege of young men and young women to undertake these various activities in the service of the country.

WORKING OF CONTROLS

Owing to the widespread reintroduction of controls, it is necessary that Congressmen should co operate with others in making these controls a success and in checking corruption and breaches of the regulations. The success of the Central and Provincial Governments, controlled by the Congress, depends to a large extent on full co-operation between the Governments and the Congress organisation. This co-operation should be evolved in each province subject to broad principles being laid down in regard to it by the Working Committee of the Congress or the Central Parliamentary Board. It is not possible or desirable for individual Congressmen to interfere in Government's activities. Complaints of Governmental activity or abuse of authority should be dealt with by the Provincial Congress Committee alone, who should approach Government for redress. In particular Congressmen must always beware of getting any special facilities, financial or other for themselves or for their friends and relatives.

"All Congressmen, and more specially members of Central and Provincial Legislatures, must set an example in all such matters and maintain a high standard of conduct. In these days of world crisis and national difficulty a burden is cast on the Congress which it must shoulder. Crises are not resolved or difficulties removed by patchwork remedies or opportunist methods. They are only finally resolved by removing the root causes of trouble and by maintaining always a high moral standard. The Congress, therefore, calls upon all Congressmen and the nations generally to apply themselves to these great tasks in the spirit which enabled them to achieve freedom for this country."

* * * *

When a resolution is passed and nothing is done to enforce it, and those whom it concerns snap their fingers at it, the people can only think that the resolution is meant to mislead the public. Ed.

MERITED RECOGNITION

The Honorary Secretary, the National Institute of Engineering, Mysore, we are informed, has received the following communication from the Institution of Engineers, (India), Calcutta.

7th January 1949.

Dear Sir,

In continuation of my letter No. 302/04883 dated 10th December 1948 I am directed to inform you that the question of admission of students studying at your Institute as students of this Institution was considered by the Council at their last meeting held on the 28th ultimo and the Council resolved that the students of the National Institute of Engineering, Mysore, be admitted as students of this Institution.

Yours faithfully,
Sd. R. D. RATNAGAR,
General Secretary.

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The Manager,
"Rationalist", Mysore.

(*To be continued*). *Editor.*

ಮಿ॥ ರಾ॥ ಜಿ ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂಥಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಿ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature.

ವಿದ್ಯಾದಾಯಿನಿ:

"ಕಾಲಕ್ಕೆ ತಕ್ಕ ವಿಷಯಗಳನ್ನು ಆಯಾಯಿಸಿ ಸಂಪದಭ್ಯುದಯದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರಿಗೆ ಬಹುಮಟ್ಟಿಗೆ ಉಪಯೋಗವಾಗತಕ್ಕ ಪುಸ್ತಕವನ್ನು ಬರೆದಿರುವರು. ಕರ್ನಾಟಕದ ಪ್ರಜೆಗಳೆಲ್ಲರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ತಿಳಿಗನ್ನಡದಲ್ಲಿ ಬರೆಯುವದಕ್ಕೆ ಮಿ॥ ಜೋಸ್ಯರಿಗೆ ಕನ್ನಡಿಗರು ಕೃತಜ್ಞರಾಗಿರಬೇಕು. ಜನರಿಗಾಗಿ ಬರೆದ ಪುಸ್ತಕವಿದು ಇದನ್ನು ಕನ್ನಡಿಗರೆಲ್ಲರೂ ಕೊಂಡು ಕನ್ನಡ ಗ್ರಂಥಕರ್ತರಿಗೆ ಉತ್ತೇಜನಕೊಡುವರೆಂದು ನಂಬಿದೆ."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಭಿಲಾಷೆವುಳ್ಳವರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮಿ॥ ಜಿ. ಆರ್ ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

ಪ್ರೊಫೆಸರ್ ಬಿ. ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು, ಎಂ.ಎ., ಬಿ.ಎಲ್:

"ವ್ಯಾಪಾರ" "ಆಂಡ್ರೂ ಕಾರ್ನೆಗಿ" ಮುಂತಾದ ಪುಸ್ತಕಗಳನ್ನು ರಚಿಸಿ ಮಿ॥ ರಾ॥ ಜೋಸ್ಯರವರು ನವೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅಭ್ಯುದಯವನ್ನು ಪಡೆದಿರತಕ್ಕ ಜನಾಂಗಗಳ ರಹಸ್ಯವನ್ನು ನಮ್ಮ ಜನಕ್ಕೆ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಸರ್ವರೂ ತಿಳಿಯುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸುತ್ತಿರುತ್ತಾರೆ."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

"ಲೇಡಿ ಟೀಸಲ್"

ಪೆರಿಡನ್ ಮಹಾ ಕವಿಯ "ಸ್ಕೂಲ್ ಫಾರ್ ಸ್ಕ್ಯಾಂಡಲ್" ನ ಭಾಷಾಂತರ. ೦—೧೨—೦

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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A GANDHI STORY

Recounting a Gandhi episode Dr. Kumarappa one of Mahatma Gandhi's Secretarial young men said in Madras, that when the Village Industries Association was started at Maganwadi, Gandhiji lived there for sometime and used to take part in the daily routine work. One day it fell to Gandhiji's and Kumarappa's lot to clean the cooking vessels. Kasturba Gandhi watched them cleaning the vessels, their hands full of dirt, for some time, but she could not see the sight of Gandhiji cleaning the vessels.

In an angry mood, she snatched the vessels from Gandhiji's hands and said, "This is not your work. Those who know this work will attend to it."

Gandhiji, in his characteristic smile, told Kumarappa "You are a bachelor. You are a happy man. There is no one to disturb you in your work. But look at me. In the interests of peace in my family it is better I obey." Gandhiji washed his hands and went to attend to other work.

Dr. Kumarappa added that Gandhiji's quest for knowledge was always great. At one time he and Gandiji were examining the food values of oil cakes (Punnac) and leaves of margosa trees. A meeting of the Congress Working Committee took place in Maganwadi. One day Dr. Kumarappa and Sardar Patel were seated on either side of Gandhiji and were taking meals. Gandhiji was taking more of Margosa 'Chudni" and put some Chudni in Kumarappa's plate. Sardar Patel then humerously remarked," "Bapuji was hitherto taking goat's milk. Now he has started taking the very food of the goats. It looks as though, in future, the Cogress Working Committee members will get only oil cakes and margosa leaves."

Now the Congress Working Committee can have Princely fare, while the public at large is left to live half-starved. Ed.

* * *

It was an Irishman who said: "Naturally the sun never sets on the British Empire. Who would trust it in the dark?"

THE SOONGS

The official announcement of the resignation of Dr. T. V. Soong, Governor of Kwantung Province, shortly before Chiang Kai-shek retired from the Presidency, brought the famous "Soong dynasty" in China to an end. For 22 years, since the Kuomintang upset the Government at Nanking, the Soong family has vertually dominated Chinese politics. Three Soong sisters married three of China's best-known leaders, Chiang Kai-shek, Sun Yat-Sen, (the founder of the Chinese Republic), and Dr. H. H. Kung.

Most famous of the family, however, is their brother Dr. T. V. Soong, generally regarded as China's ablest economist and statesman.

China's Primiership throughout Kuomintang history, except for brief spells, has been held by either Chiang, Kung or T. V. Soong. Madame Chiang and Madame Kung were regarded as the "brains" behind their husbands, playing an important role in the country's politics—not only domestic, but international as well. Madame Sun Yat-Sen was regarded as the "black sheep" because of her known leftist tendencies, but she is not regarded as a Communist.

EXPERT'S ADVICE

A high-powered expert who had been invited from the U. S to balance the Empire's books cast his eye up and down one set of accounts after another. "This sure locks plenty bad," he said. "Better lemme see the boss." After a decent interval, King George was ushered into the office. "Well, King," said the American, "you got things in an awful mess. First thing you gotta do to get yourself out of the hole, is put Canada and the Channel Islands in your wife's name."

* * *

How many Indian politicians are doing this, without an American expert's advice?

Ed.

MR. BOSE'S WAIL

Mr. Sarat Chandra Bose tonight again urged Pandit Nehru to set up a tribunal or commission to investigate into the working of the Indian embassies in London and Paris.

In a statement here, Mr. Bose said he had seen the Prime Minister's replies to questions on this subject in the Dominion Parliament yesterday and claimed that if this tribunal were set up, it would bring out "cogent and convincing evidence" and would also help "remove corruption and nepotism, and introduce purity" into Indian public life abroad.

Mr. Bose also asked for fuller information on the following points:

1. British personnel serving with the Indian embassy in London: Mr. Bose referred to the Prime Minister's reply that there were 150 to 175 Britishers on the staff, and asked: "Does the Prime Minister mean to tell us it was not possible to get 150 to 175 educated and competent Indians all over India for employment in the India House, London, to replace the Britishers? The question is not one of dismissal of personnel on racial grounds. The real question is about appointing suitable personnel in the new administrative and diplomatic set-up."

2. **Purchasing agent of the Government of India in England:** Mr. Bose said this agent was Mr. R. S. Cleminson who had appointed, on behalf of the Government of India, a Mr. Potter as official broker. "Is it true that purchases are made through the Director-General of Stores? And is it not a fact that they are only nominally so made?" Mr. Bose asked.

FACILITIES TO STUDENTS

3. **Facilities given to Indian students in London by the Indian embassy there:** Mr. Bose said, during his stay in London, he had met nearly a 1,000 Indian students and had learnt from them that their attempts to meet India's Prime Minister in London in October last and to place their grievances before him had been "successfully frustrated" by the India House. Mr. Bose wanted information as to how many Indian students got facilities for practical training in factories in England and the Continent as a result of their own initiative and how many at the instance of the India House.

Saying that he (Mr. Bose) had never known anyone "so unpopular" with the student community as the present Indian High Commissioner in London, he added that the Prime Minister's statement that students are the object of the High Commissioner's special solicitude and that he gives much of his time to their care and welfare is entirely incorrect.

Mr. Bose also referred to the Prime Minister's reply regarding India taking part in United Nations' debate on Palestine and remarked that he was present in the Assembly at the time but had not heard any Indian delegate speak on the issue. "M. Vyshinsky spoke on behalf of the Soviet Union and Sir Zafrullah Khan on behalf of Pakistan. No delegate on behalf of India spoke," Mr. Bose said.

Mr. V. K. Krishna Menon, the Indian Ambassador in London, looking like a dyspeptic hawk, may not be popular with the Indian students, but he is an old favourite of the Prime Minister, and so nothing that Mr. Bose says can shake him. Anyway it seems odd for India to have an Embassy of 175, and that mostly Britishers. Not much of economy in it, nor of nationalism.

Most of the Indian students themselves would be men of higher qualification than the British employees, and could be employed part time with great all-round advantage. No other embassy in London employs local natives on this scale, but we are still snobbish enough to think that it is a matter of pride to employ so many Britishers.

With regard to the Palestine debate, we have already sided with the Arabs as against the Jews; the Arab is a mighty nation, the Jew is a homeless underdog. Why should we support him? He is not a Moslem like our Indonesian brethren. Ed.

* * * *

"Goodness is not in customs nor in laws; it is in God and in the accomplishment of God's will upon earth; and it is neither by law-makers nor magistrates that God's will is accomplished upon earth."

The Rationalist.

Monday 14-2-1949.

IS INFLATION DUE TO IMPOTENCE ?

When a football bladder which is flat is inflated it fills up and becomes round, and is nice to kick at. When a motor or cycle tube which is flat is inflated, it becomes round and gives a smooth and quick ride, without bumps, jolts, or toppling to the sides.

In normal society prices are level and flat. But when times are abnormal, or State financiers are lacking in level-headedness, money becomes diluted and gaseous, and prices rise and soar up, like a kite, or like an aeroplane steered by an untrained pilot.

Prices rise when a commodity which is normally available becomes scarce, or when a buyer has more money than usual, or when the Government raises the prices artificially, by imposing extra taxes, in order to increase its income, or in order to provide greater profit to the business-men.

When fresh supplies of 1703 mull, or *pheni ravay*, or ovaltine, or Nestle's chocolate cannot come in, the existing stocks are charged higher owing to shortage of supply. When a Government imposes heavy import duty on goods coming in, and heavy excise duty on local manufactures, and sales-taxes, and terminal taxes and all sorts of conceivable taxes, prices are raised, and the extra income helps thoughtless Ministers to go on wild-goose chase and indulge in wild-cat schemes. When a man whose normal income is Rs. 100 or Rs. 150 per month, suddenly begins to get Rs. 1000 a month, he is prepared to pay more for a thing than his neighbour with the normal income. Or, seeing that he can afford to pay more, his milk-man, and land-lord, and barber and washerman, raise their charges and demand more from him for normal services.

Let us examine the case in India today. During last war the imported articles were cut short or cut off, and their prices went up. The British army and the American army came into this country, and their requirements had to be bought without caring for prices. The India Government itself was spending Rs. 400 or Rs. 500 crores a year, instead of the normal Rs. 150 crores or so.

Money was like a river in flood, and goods were gathered up like leaves in a hurricane. A mango which was 6 annas or 8 annas a dozen became Re. 1 each. Vegetables which were 5 annas a viss became 5 annas a seer. Cocoanut which was Rs. 5 a hundred became Rs. 50 a hundred. Cloth which was 6 annas a yard became anything a yard !

It was a hard time for the ordinary citizen with normal income. Government had to give a war-allowance in order to meet the high cost of living to some extent. Even so it made things very uncomfortable.

But people hoped the war would end. No war can go on endlessly, however vindictive and resourceful the combatants may be. A boxing or wrestling match is over in a few rounds, or a few minutes. A tennis match is over in 5 games, or 10 games, or 20 games, and 5 sets at most. A cricket match is over in 5 days at most. Either the bowlers are on top, or the batsmen are at bottom, and it is over. A war may last one year, 2 years, 5 years or so. The greater its volume, the greater its destruction, the shorter its length. The last war took 7 or 8 years for all its fires to die down.

Thus, people hoped during the war, that when the war ended prices would go down, from free imports, from increasing supplies, and subsiding demands.

It was so after the first World-War. Why is it not so now? Who will give a straight answer? Government doesn't, Chambers of Commerce don't, Economic theorists and Committees don't. They all beat about the bush, and pretend to be very concerned. But they are all fanning the fire. We shall try to find out the answer ourselves.

(To be continued). *Editor.*

BITS OF BODY FOR SALE

In New York, when a man meets with a motor accident in which his nose is injured so badly that permanent disfigurement seems likely, he goes to a plastic surgeon to be put right. More likely than not, the surgeon asks him if he is willing to supply a piece of cartilage from his own body. This, of course, would involve two operations—one on the patient's rib and one on his nose.

If the patient is a man of means he can buy a piece somebody else's rib. The surgeon gets in touch with the Grafting Donors' Bureau, a kind of clearing-house for plastic surgeons, who provide a person willing to sell a small part of his anatomy.

There are five places in your body from which cartilage may be taken—the nose, both ears, and two ribs. An average size of cartilage is ½ inch wide by ¾ inch long, and for such a strip the donor may be paid anything from £20 to £100. And at these prices there are already on the register of the Bureau more than a hundred men and women ready to sell parts of their bodies to anyone in urgent need of them.

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A DREAM

"In my dreams it is a country where the State is the Church, and the Church the People; three in one and one in three. It is a commonwealth in which work is play and play is life; three in one and one in three. It is a temple in which the priest is the worshipper, and the worshipper the worshipped; three in one and one in three. It is a Godhead in which all worship is human, and all humanity is divine; three in one and one in three. It is, in short, the dream of a mad man!"

SHAW.

A PRAYER

"Teach me that sixty minutes make an hour, sixteen ounces one pound, and sixteen annas one rupee. Help me so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meals on the square, and that in earning them I may do unto others as I would have them do unto me. Deafen me to the rustle of unholy skirts. Blind me to the faults of other fellows, but reveal to me my own. Guide me so that whenever I look into the faces of my friends I will have nothing to conceal. Keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the epitaph simple—'Here lies a man"

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POLITICAL POPULARITY

At U. N. headquarters in Paris, Belgium's Paul-Henry Spaak was telling one on himself. Spaak spends three days each week in Brussels. There recently he had to make a radio speech. His chauffeur was away, so he hailed a taxi. "The radio building," he ordered the driver.

"Sorry, m'sieur," said the cabby. "I haven't the time to drive you. Premier Spaak speaks on the radio to-night, in a few minutes in fact, and like a loyal Socialist I'm going to listen."

Glowing with pleasure, Belgium's Premier nevertheless had to get to the broadcast. Still concealing his identity, he waved a banknote at the reluctant driver.

"Ah," said the latter, "step in, step in. After all, that villain Spaak has been repeating himself for twenty-five years!"

QUEUE FOR ASSASSINS

Rumanians were improving the ever-lengthening hours they spent in queues with the one about the Bucharest housewife who found her husband oiling his revolver.

"What are you doing?," she asked.

"I'm going to shoot Ana Pauker," he said.

"But you can't," the wife protested, "you'll be caught and sent to prison for life!"

"I can't help it," said the husband. "I can't stand having that woman run the country another minute."

With that he rammed the gun in his pocket, kissed his wife goodbye and stalked out. Two hours later he was back. "Darling," cried his wife, "you're safe! What happened? Did you shoot her?"

"No," sighed the disgruntled would-be assassin, "there was a queue!"

* * *

"As soon as a nation is impolitic as to overthrow recognised social superiority, it opens the sluice-gates through which rushes forthwith a torrent of second-rate ambitions, the least of which would fain be first."

BALZAC.

GLASS, OR STEEL?

Glass "manufactured" by a volcano 150,000,000 years ago has just been found in large quantities by a geologist in the Orange Free State. The glass had been formed by hot volcanic rock coming up against sand-stone.

There are at least 600 varieties of glass in the world to-day. British manufacturers have even made glass bricks, so one day we may all be living in glass houses. The bricks are impervious to light and weather. They can withstand a pressure of 5,000lb. to the square inch.

Experts can now spin glass into thread twelve times finer than the finest silk. Already they have made 1lb. glass into a single thread 8,000 miles long, and they claim it will be possible to spin the same quantity of glass so that it stretches 25,000 miles!

If necessary, glass possessing the toughness of mild steel can be manufactured. A sheet of this, when tested, bore the weight of a large elephant and a five-ton motor van!

* * *

"There are neither good nor evil among men, but all alike are unhappy. And they who suffer neither hunger nor contumely, they are afflicted by riches and power."

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"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂಥಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"ಕಾಲಕ್ಕೆ ತಕ್ಕ ವಿಷಯಗಳನ್ನು ಚುನಾಯಿಸಿ ಸಂಪದಭ್ಯುದಯದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರಿಗೆ ಬಹುಮಟ್ಟಿಗೆ ಉಪಯೋಗವಾಗತಕ್ಕ ಪುಸ್ತಕವನ್ನು ಬರೆದಿರುವರು. ಕರ್ಣಾಟಕದ ಪ್ರಜೆಗಳೆಲ್ಲರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ತಿಳಿಗನ್ನಡದಲ್ಲಿ ಬರೆಯುವದಕ್ಕೆ ಮಿ॥ ಜೋಸ್ಯರಿಗೆ ಕನ್ನಡಿಗರು ಕೃತಜ್ಞರಾಗಿರಬೇಕು. ಜನರಿಗಾಗಿ ಬರೆದ ಪುಸ್ತಕವಿದು ಇದನ್ನು ಕನ್ನಡಿಗರೆಲ್ಲರೂ ಕೊಂಡು ಕನ್ನಡ ಗ್ರಂಥಕರ್ತರಿಗೆ ಉತ್ತೇಜನಕೊಡುವರೆಂದು ನಂಬಿದೆ."

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಜ್ಞಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಿ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಒಪ್ಪದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

ಪ್ರೊಫೆಸರ್ ಬಿ. ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು, ಎಂ.ಎ., ಬಿ.ಎಲ್ :

"ವ್ಯಾಪಾರ" "ಆಂಡ್ರೂ ಕಾರ್ನೆಗಿ" ಮುಂತಾದ ಪುಸ್ತಕಗಳನ್ನು ರಚಿಸಿ ಮಿ॥ ರಾ॥ ಜೋಸ್ಯರವರು ನವೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅಭ್ಯುದಯವನ್ನು ಪಡೆದಿರತಕ್ಕ ಜನಾಂಗಗಳ ರಹಸ್ಯವನ್ನು ನಮ್ಮ ಜನಕ್ಕೆ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಸರ್ವರೂ ತಿಳಿಯುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸುತ್ತಿರುತ್ತಾರೆ."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

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MISUSE OF POLITICAL POWER

"In view of the mechanical majority which the Government command it is not surprising that the amendment to circulate the H. R. E. Bill for public opinion should have been lost, and the Bill referred to a Select Committee. What is remarkable is that the Government should have found it necessary to put on the whip, and that even after this a majority of the score or so of Congressmen who spoke on the measure should have favoured the rejected amendment. With all this staring him in the face the Premier could not see the absurdity of claiming that "the party with an overwhelming proportion of the Hindus" had given him "the mandate." That Mr. Ramaswami Reddiar sets great store by this measure is obvious enough. "It is my spirit's consolation and life's inspiration," he declared, referring to the Hindu faith whose highest interests this Bill will serve, according to him. The sentiment does him great credit. But overmastering emotion is hardly a safe guide in the shaping of public policy. There are millions of others who are equally sincere and who are equally firmly convinced that this kind of legislation is calculated to lay the axe at the root of all faith. The only relevant question is whether any man, who happens, for altogether unrelated reasons, to command that political majority which confers State power, can utilise that power for imposing on the vast majority of his fellow-religionists his own personal views on how a particular religion should be propagated or its institutions and tenets shaped. This is precisely what the Premier wishes to do; and this is a position which no State, secular or sacerdotal, has ever countenanced."

Says the usually very circumspect *Hindu* of Madras, which would rather do some wire-rope walking than call a spade a spade, with regard to the Religious Endowments Bill which the Congress Party running the interim Government of Madras is forcing on the country.

About that Bill Mr. T. R. Venkatarama Sastry, former Law Member of the Government of Madras, writes,

"Neither the constitutional law as it has been finally formulated by the Constituent Assembly so far nor considerations of sound policy can support this Government measure.

India declared herself a secular state desiring to follow the best traditions of enlightened governments. It did not mean that the members of governments had no faith in religion or would promote irreligion, but only the state as state or government as Government would not interfere with matters of religion with any denomination or sect or their purely religious institutions.

There have been aspirations expressed in Pakistan that it should be a Shariat state extending tolerance and protection to non-Muslim minorities. There have been similar ideas in India that the state should be a Hindu state merely pledged to fair treatment of non-Hindu minorities. The Madras Governmet seem to view the declaration of a secular state as no more than what these people believe the state to be.

The articles relating to Fundamental Rights already passed, which in course of time will effect past as well as future legislation recognise denominational and sectional institutions as requiring protection from outside interference at the hand of a secular state. Art. 20 begins with the words:

'Every religious denomination or section thereof shall have the right..... ...

It must be conceded that this Article applies to all religions including Hinduism. Art. 9 says that there is to be no discrimination between citizens on the ground of religion.

That is an indication, if indication was needed, that Art. 20 makes no distinction between Hindus and others. Now within Hinduism we have sectional institutions of Smarthas, Vaishnavas, Madhvas, Saivas, etc. There is no use pointing to autocratic sovereign's institutions, as he makes laws, administers them sometimes sitting in court along with a professional judge, and carries on executive administration as well. But even he treats complaints as between the trustee and the

beneficiaries of an institution as a matter for disposal by his judges in a judicial capacity. When the matter was turned over to the judicial department, the complaints were heard only from the section interested in that institution and not from all Hindus.

General laws governing Trusts, public and private, may be made by the Legislature. S. 92 C.P.C. is one such general law.

If Smarthas, Vaishnavas, Madhvas and Saivas and others did not want their religious heads to be brought under the control of the Government or of their Assistant Commissioners, would it be right for the members of a secular government and their miscellaneous group of supporters to force them into the humiliating position assigned to them under this Bill?

The term 'Secular State' on the face of it defines the attitude of the state towards religion and religious institutions and that attitude has been embodied in Articles 19 22.

Article 20 applies to all communities alike. Where special powers are intended to be reserved as regards some institutions, it has been clearly enacted as in Article 19 (2) (b) in which legislation is expressly permitted for giving entry to the hitherto excluded classes in Hindu religious institutions. Except in regard to that one matter there is to be no difference between Hindu institutions and others in the application of article 20.

Is it the opinion of the legal advisers of the government that the government might take over the management of all religious institutions or of the Hindu institutions only?

BILL MUST WAIT

The regulation of Trusts is one thing, and assumption of direct management is another. The right of each denomination or section to manage its own affairs in the sphere of religion is declared by the Article to be the fundamental right of each group. If it required in any case to be interfered with for any sufficient reasons, it rests with the courts, on the motion of persons interested under the law governing Trusts. If the government can take over the management of all religious institutions, to whomever they belong, must the government explain what meaning they attach to the description of the state as a "secular state." It is being said that the government hope to persuade the Constituent Assembly to reconsider the Articles already passed so as to allow this type of legislation. It is hard to believe; but if there is any truth in it, the Bill must wait till that expectation is realised.

What the Indian States have done so far in regard to religious institutions is on the footing that they are Hindu States, and in Travancore the Devaswom department remains with the Maharaja and not with the Government.

So much as to the legality. Even as a question of policy it would be improper for the Government in present conditions to take over religious establishments into their own hands. I have no reason to think that the country is behind the Government in this measure. The Party might perhaps be claimed to be behind it, though even that would seem open to doubt seeing that only 70 out of 190 were present and only 44 voted in favour. It would not, however, surprise me if a majority were in favour of the Bill, as it enhances the scope for exercise of patronage, and the Government intend, as it would seem, to disband the whole establishment along with the Board. All honour to those who sincerely oppose the Bill, irrespective of the consequences to themselves.

A whip in connection with such matters would be unusual. But good sense has finally prevailed in allowing Mr. Vaidyanatha Aiyar to move the amendment, though with a ban on a call for division, as if division might disclose grave differences within the party itself.

It was said that the failure of the existing machinery was due only to the lack of adequate powers; if so, why is it not enough to give it adequate powers. Mr. V. V. Srinivasa Ayyangar suggested a Protector of Charities. I suggested a Board of Charity Commissioners with the qualifications of judges of the High Court. But neither course would effect the departmentalisation of the Endowments which the Government want.

There are far more important things that require the Government's urgent attention. I see things happening around us that threaten the establishment of a stable Government at the next election. The time and energy expended on this ill-conceived legislation would be better employed in dealing with happenings that make for disorder."

The Rationalist.

Monday 21-2-1949.

IS INFLATION DUE TO IMPOTENCE ?

II

Unlike the First World War the Second World War had undermined the moral backbone of the public. The commercial classes had washed themselves of all business-ethics, and had only one urge in life, greed. They wanted the war methods, and war-profits, to continue. And the officials connected with trade, the controls, import-licensing, and railway priority, had, like drug-edicts, become slaves to corruption. So the scarcity, and the high prices, were artificially kept up, and the public were kept impecunious and half-starved.

Indian manufacturers, safe from foreign competition during the war, and accustomed to give poor quality and take high prices from the public, manoeuvred to get the Government to prevent free imports, and so safeguarded themselves against prices falling. And with high prices for manufactures, raw products also attained high levels. And the public suffered.

While the British held the reins of Government it was thought that they were callous to public suffering. But there was no change when the reins passed into the hands of our own men, call them leaders, call them great men, call them what you like. The leaders did not lead us to green pastures and fresh springs. They left us in the quagmire in which we were grovelling. We are still grovelling there! Trying to make the income cover the expenditure, became like trying to cover the whole body with a loin cloth.

As things went beyond patience, clamour arose from Government employees and other employees for more pay, and unwillingly Government had to make some increase. It was like pouring water on a burning sari; not like putting ice on a burning head. Increased pay meant further increase in prices. Then further clamour, and further increase in prices. That stupid process is still going on in this God-forsaken "sacred land!"

The last months of Mahatma Gandhi were embittered by this impotent administrative phenomenon. By his own volition, or on the suggestion of his economic conscience-keeper, Mr. J. C. Kumarappa, he urged the withdrawal of controls by the Government. For a time they turned deaf years even to him. But when he became insistent, their attitude began to look unseemly. And controls were withdrawn.

But they had another arrow in their quiver, to outwit Mahatma Gandhi. They removed control on sugar, but fixed its price at black-market rates! So the "common man", under the National Government, had to pay double the controlled price under decontrol! The irony of it is that sugar-makers were making good profits under the controlled price, and did not need this 100 per cent extra. But the queer reasoning of the supply Ministry Officials was that some of the public were supplementing their extra requirements at black-market rates, and therefore, they argued, all the public should buy all their requirements at the black-market price!

That is how, we are told, things are being done in Russian-occupied Berlin, and how things were being done in Nazi-occupied France during the war. Our trustees to whom we have entrusted the administration, declare that they are taking the best from other

countries. They seem to be taking the worst also from other countries!

It was the same with other decontrolled articles, cloth, food-grains, cement and others. Every price was put up by collusion between manufacturers and the price-fixing authorities. And in order that the local articles may not be competed with by lower-priced imports, even they were ordered to be sold at the higher price. The flame of inflation was being further fanned! The fever temperature of 105 degrees, was studiedly kept up, so that the doctor might not lose his practice!

It was an uneconomic, unclever, and idiotic thing to do, but it was done. The officials thought that high prices would mean high income tax and super-tax income for Government, and Government wanted huge sums of money for the Prime Minister's Kashmir War and the new set of pensioners, the ambassadors abroad, and the States' Minister's "police action" in Hyderabad, and the maintenance of our "Independence" victimes, the poor refugees from Pakistan. It meant also huge contributions for party funds and memorial funds, for a handful of persons to spend as they liked.

The Officials did not realise that high prices would inevitably mean high pay, and mounting pay, or otherwise, strikes, railway strikes, postal strikes, teachers' strikes, labour strikes.

(To be continued). *Editor.*

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WE OWE A DEBT

The Hon'ble Pandit Jawaharlal Nehru, Prime Minister, writes recently,

"If I was asked what is the greatest treasure that India possesses, and what is her finest heritage, I would answer unhesitatingly, it is the Sanskrit language and literature and all that this contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long will the basic genius of India continue. Apart from its being a treasure of the past, it is, to an astonishing degree, for so ancient a language, a living tradition. I should like to promote the study of Sanskrit and to put our scholars to work to explore and bring to light the buried literature in this language that has been almost forgotten."

MARRIAGE

SOW. INDIRAMMA, sister of Sri S. Nagappa, Treasurer, Palace, Mysore, with CHI. K. GOVINDARAJ of Palya, Kollegal, on 16-2-49,

and

SOW. LAKSHAMMA, niece of Mr. S. Nagappa with CHI. K. R. Nagaraja, son of Sri K. Ramaswamy, Bangalore, on 17-2 49 at Sri Anjaneya Temple, Cheluvamba Mansion Grounds, Mysore.

SOW. CHANDRAVATHAMMA, daughter of Sri R. L. Raju, Executive Engineer, Palace, Mysore, with SRI B. CHANDRASHEKHARA RAJU, B.E., on 18-2-49 at Thimmiachar's Choultry, Mysore.

THE PHONE MEDIUM

Few developments of recent years can compare with the amazing growth of the telephone habit in Britain. In 1936, there were 2,500,000 telephones in use. Now there are 4,500,000, and a waiting list of more than 450,000 would-be subscribers, with newcomers being added in thousands every week. In the 12 months to March 31 last year, Post Office engineers installed 832,101 new 'phones, or an increase of 225 per cent. compared with 1932!

Even with this remarkable growth in telephone consciousness, Britain still ranks seventh in the proportion of telephones to population. In the United States there are 211 'phones per thousand of population! Sweden, 183; New Zealand, 152; Switzerland, 148; Denmark, 140; Norway, 109. The British figure is 88 per thousand.

On the other side of the scale, France has only 46 'phones per thousand; Belgium, 45; South Africa, 22; Mexico, 10; Bulgaria, 7; and Portugal, 4.

In almost every country there are long lists of people waiting to be connected. For every hundred actual 'phone subscibers in Britain, there are eight others waiting for an installation, and the American figure, in proportion, is pratically identical.

To serve Britain's 4,500,000 'phone users there are 6,000 telephone exchanges. In 1923, 16 of these were automatic. To-day that figure is 3,725. And as conditions permit the Post Office keeps pushing ahead with its programme of converting every manual exchange to automatic.

The Post Office will spend £6 500,000 during the current financial year on extending telephone exchanges and £12,000,000 on additional local cables in England.

This is not surprising, seeing that the yearly total of telephone calls now being made has reached the astronomical figure of 2,700,000,000 and is still increasing!

OUR PAPER MONEY

India's emblem, the Asoka Pillar will replace the king's effigy on two-rupee, five-rupee and hundred-rupee currency notes, designs for which have been submitted by the Reserve Bank of India and approved by the Government of India, it is learnt.

Besides this major change in the design, alterations in the colour and printing of the letters have also been decided upon.

The two-rupee note will have on its reverse side, a large tiger-head enclosed in a circle. Variation in colour and adjustment in the position of letters are among other features of the new design.

In the design of the new five-rupee note there will be a slight change in the colour of the note with the Asoka Pillar on the face and three deers on the reverse.

The hundred-rupee note will be blue in colour and will bear on the reverse side a picture of two elephants.

The new design of the ten-rupee note is expected to be approved by the Government shortly.

The Government of India new one-rupee note, it is understood, will be put in circulation by August next. It will also contain the Asoka Pillar instead of the king's portrait and will carry the signature of Mr. K. R. K. Menon, Secretary, Finance Ministry.

* * *

But there is no word in the above about the first qualification of paper money, that the paper should be strong and crisp. Will Mr. Secretary Menon mind that point? Ed.

ಮಾ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಾ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಮುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಾ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ವಿದ್ಯಾದಾಯಿನಿ :

"ಕಾಲಕ್ಕೆ ತಕ್ಕ ವಿಷಯಗಳನ್ನು ಚುನಾಯಿಸಿ ಸಂಪದಭ್ಯುದಯದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರಿಗೆ ಬಹುಮಟ್ಟಿಗೆ ಉಪಯೋಗವಾಗತಕ್ಕ ಪುಸ್ತಕವನ್ನು ಬರೆದಿರುವರು. ಕರ್ಣಾಟಕದ ಪ್ರಜೆಗಳೆಲ್ಲರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ತಿಳಿಗನ್ನಡದಲ್ಲಿ ಬರೆದುದಕ್ಕೆ ಮಾ॥ ಜೋಸ್ಯರಿಗೆ ಕನ್ನಡಿಗರು ಕೃತಜ್ಞರಾಗಿರಬೇಕು. ಜನರಿಗಾಗಿ ಬರೆದ ಪುಸ್ತಕವಿದು ಇದನ್ನು ಕನ್ನಡಿಗರೆಲ್ಲರೂ ಕೊಂಡು ಕನ್ನಡ ಗ್ರಂಥಕರ್ತರಿಗೆ ಉತ್ತೇಜನಕೊಡುವರೆಂದು ನಂಬಿದೆ."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಟ್ಟಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

ಪ್ರೊಫೆಸರ್ ಬಿ. ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು, ಎಂ.ಎ., ಬಿ.ಎಲ್ :

"ವ್ಯಾಪಾರ" "ಆಂಡ್ರೂ ಕಾರ್ನೆಗಿ" ಮುಂತಾದ ಪುಸ್ತಕಗಳನ್ನು ರಚಿಸಿ ಮಾ॥ ರಾ॥ ಜೋಸ್ಯರವರು ನವೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅಭ್ಯುದಯವನ್ನು ಪಡೆದಿರತಕ್ಕ ಜನಾಂಗಗಳ ರಹಸ್ಯವನ್ನು ನಮ್ಮ ಜನಕ್ಕೆ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಸರ್ವರೂ ತಿಳಿಯುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸುತ್ತಿರುತ್ತಾರೆ."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

"ಲೇಡಿ ಟೀಸಲ್"

ಷೆರಿಡನ್ ಮಹಾ ಕವಿಯ "ಸ್ಕೂಲ್ ಫಾರ್ ಸ್ಕ್ಯಾಂಡಲ್" ನ ಭಾಷಾಂತರ. ೦—೧೨—೦

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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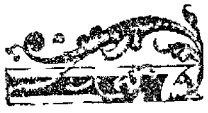

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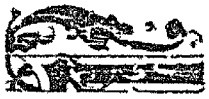

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PARTY INCOMES

"The main source of income for the Congress was till recently the four-anna membership fees. That amount is distributed among the Provincial Congress Committees and their Subordinate Committees. In turn, the P.C.Cs. contribute a fixed amount to the A.-I.C.C., said Mr. Kala Venka Rao, General Secretary of the Indian National Congress in a statement in reply to critics of the financial resources of the Congress.

Mr. Kala Venkata Rao was particularly replying to an article by Mr. Ashok Mehta, the Socialist leader, published in a section of the Press, in which Mr. Mehta had said: "The account books of the Congress are not easily accessible. It will be recalled that recently a member of the Bombay Provincial Congress Committee failed, notwithstanding a public campaign, to get the accounts of the P. C. C placed before the Committee itself."

Mr Kala Venkata Rao said; "I am sorry that Mr Mehta has tried to have a dig at his parent organisation which nursed him till a few months ago and made him 'big', but I am none the less glad that he has given me an opportunity to clear the great organisation against this and similar insidious propaganda

"A few things emerge out of this allegation 1 He comes to an *a priori* conclusion that the sources of the funds of the National Congress are not dissimilar to those of the Republican Party as both are grand old parties 2. Account books of the Congress are not easily accessible. 3 Contributions of the poor play an insignificant part in its collections"

Mr Venkata Rao added "Speaking of the Republican Party funds earlier in his article he said that 'for its funds that party leaned on 'sixty families' of commercial and industrial magnates. Can anyone say that of our Congress? The last published accounts of the A.-I C C. were for the period of October 1, 1945 to September 30, 1947 The accounts of the subsequent year October 1, 1947 to October 1 1948 are ready and are under audit and will be published at an early date I may incidentally state that the A.-I C C. accounts year is from October to September of the following year.

SOURCES OF INCOME

"The main source of income for the Congress was till recently four-anna membership fees. That amount is distributed among the P.C.Cs. and their Subordinate Committees. In turn the P.C.Cs. pay the A.-I C.C. a fixed lump contribution. The income resources of the last audited accounts were as follows;

A.-I C.C. share of purse fund collections, Rs. 77,712-5 5; amount from the surplus of A.-I.C.C. meeting held at Bombay in 1945, Rs. 50,000; A.-I.C.C. membership fees Rs. 8,730; delegates' fees, Rs. 14,700; Provincial contributions to A. I C C, Rs. 50,800; Congress publications, Rs. 11,684-8-3; subscriptions from Constituent Assembly members, Rs. 9,680; and interest, Rs. 1 991-13-6.

"All the items explain themselves. The purse fund collections refer to purses presented to the Rashtrapati and the General Secretaries at various functions. Out of such collections 75 per cent goes to the local P.C Cs. and 25 per cent to the A.-I C C.

"The second charge is unfair. Anyone who labours under an unjust political suspicion like this can come and see our accounts. They are quite open to all members of the organisation. As for the third charge the critic imagines that all poor men are his own party people and in justification he says that Congress gets no contributions from the poor. This is mere imagination which engenders false propaganda. The National Congress represents, in the main the *Daridranarayan*. It lives for the people and is sustained by the people. Let Mr. Mehta be under no misapprehensions."

In conclusion, Mr. Kala Venkata Rao said; "Mr. Mehta's reference to the Bombay P.C.C. in particular was answered by the P.C.C. in the Press. His innuendo, against Sardarji deserves no answer, when he says that 'Sardar Patel being Treasurer of the Congress is more than of symbolic significance" Sardar Patel, it need hardly be stated, enjoys the confidence of the Nation, and in particular of the common man who is the prop of the Congress"

* * *

When politicians fall out the common-man gets some side-lights. Otherwise he is kept completely blind-folded. But what is "nation," what is "common man", and what is "enjoying confidence"? We agree that political leaders enjoy their own confidence or self-confidence. If they enjoyed other people's confidence, why prevent public meetings, why prevent free elections, why prevent discussions, why party-whips to prevent amendments, and to enforce blind voting? Which of it is democracy?

COMMUNALISM

"A new ethnology has been invented in Madras in recent times which propounds the theory that the Brahmans of Southern India and the Hindus of all castes of Northern India are a nation apart from the non-Brahmins of Southern India, and, as a corollary to this theory, that Southern India should be separated from the North and be constituted into a separate State. We have had enough of Pakistan and we do not want another," observed, Sir T. Vijayaraghavachariar presiding over the Brahmana Conference at Salem.

"The entire doctrine," he went on, is alleged to be based on the old Aryan theory which itself is a figment of the comparative philologists' imagination. It is dangerous to infer racial origins from the languages spoken, and the ridiculousness of the Aryan postulate is apparent from the fact that some learned men attribute the original home of the Aryan to central Asia and others to the Arctic circle."

"I think we have had enough of philologists," said the President, and added: "The doings of Hitler and Mussolini based on the figment that Germans and Italians were Aryans of pure blood have brought deserved discredit to the Aryan theory, and let us discard all talk of Aryan and Dravidian and be content with and proud of the fact that we are all natives of India, whether Northerner or Southerner, or Brahman, or Non-Brahman. We need not invent false history to bolster up harmful communal prejudices."

Speaking about the South Indian Brahmana Seva Sangham and of its working committee, the President said they had no desire to be communal in their outlook or in their activities. They sought no special privilege or advantage for the Brahmins; they only desired equal treatment for them, as for other communities.

"It is equally their desire that any differences that may exist between Brahmins and other communities should be investigated and settled by common consent, so that perfect communal harmony may prevail in Southern India.

"Luckily this part of India is free from the rift between Hindus and Muslims that has been the grave misfortune of some other parts of the country. Even when the Hindu-Muslim differences resulted in the tragedy of mass murders and mass movements of populations from provinces, Madras and its adjacent Indian States were unaffected by its reactions. Not only were the relations between our Hindu and our Muslim brethren unaffected, but we afforded a peaceful home for members of either community that sought shelter here."

Under the new Constitution which provides for a Secular State of India, the President said that opportunities for public service open to Indians of the Dominion had expanded enormously. To mention only a few, the Army, the Navy and the Air Force were now almost entirely Indian as they should be. "It is not only the privilege, but it is the duty of every subject of the Indian Dominion, be his religion or caste what it may, to defend his country and its hard-won freedom."

ADMISSION TO EDUCATIONAL INSTITUTIONS

Sir Vijayaraghavachariar proceeding said:

"On the question of admission of Brahmans to educational institutions either run or aided by the State, you must take a firm stand. The present position is that for professional colleges the quota of Brahman admission is the same as that for the local Government's service, which is 2/14. This is a deterioration from the previous position which was that 20 per cent of the total number of seats should be filled according to merit and that only the remaining 80 per cent should be filled according to the communal ratio for Government service. Clause 10 of the draft constitution for India which has been discussed in the Constituent Assembly and accepted by it is as follows:

"There shall be equality of opportunity for all citizens in matters of employment under the state." Clause 23 (b) lays down that "no minority whether based on religion, community or language shall be discriminated against in regard to the admission of any person belonging to such minority into any educational institution maintained by the state."

"On numerous occasions both the Prime Minister and the Deputy Prime Minister of India have in their public utterances declared that the Government will not tolerate any kind of discrimination against individuals by reason of their religion, caste or creed. I am of the opinion that in this matter we should stand by, I will not say our rights, but by the rights of every citizen of the Dominion of India. It is not merely a point of

(Continued on page 6.)

The Rationalist.

Monday 28-2-1949.

IS INFLATION DUE TO IMPOTENCE ?

III

And now let us consider the action taken by the Finance Minister to end this state of affairs. Dr. John Mathai, the one-time theoretical economist who has replaced Sir Shanmugam Chetty, the practical economist of Ottawa Pact fame who left under a cloud, was at one time a Professor of Economics. He seems now to have forgotten all the economics that he knew.

Lest we should be accused of sweeping criticism we will let him speak for himself. In a statement issued in October he states, "The Government of India have had under active consideration for some time the measures to be taken to combat the threat of growing inflation, the most significant indication of which has been the continuous rise in prices during recent months. In dealing with the problem, Government's policy would be to keep the Government expenditure as low as possible consistent with efficiency, and increase revenue by all available means, to take concerted steps to ensure against further rise in prices and cost of living, to secure in the shortest possible time a reduction in prices, and to curtail the purchasing power in the hands of the community and prevent any addition thereto."

It is six months ago that this declaration was made. With regard to the first, he will himself confess before the week is over that there is not much reduction in Government expenditure except in the single item of the Governor General's salary. For a peace-loving country governed by Gandhian apostles and purporting to be run on Gandhian non-violent methods, the military expenditure, police expenditure, and jail expenditure are at top peace-time level.

In other fields of Government expenditure also there is no reduction.

A Delhi observer states, "Outward signs do not show any trend towards economy, and it seems the Economy Committee's recommendations would not find much support from the various Ministries. The creation of more and more posts, sending of more and more delegations to foreign countries, and additions to offices continue unchecked. War-time hands employed in Government offices have not been disbanded."

Indeed he has instead contributed to the inflation in an ample measure. In the words, —not ours,—but of a recognised authority on finance, the Chairman of the Madras Branch of the bank of banks, the Reserve Bank, our late masters, the unspeakable British, "made use of a fugitive provision of the Reserve Bank of India Act and exploited it to meet the obligations of England by expanding the currency of India."

Those British are gone, and under our own patriotic, "elected non-official Ministry," the expansion of the currency shows no abatement. The note issue by the Reserve Bank today is for over Rs. 1200 crores, and every day new note bundles are being launched in the far-thest corners of the country.

If expansion of paper currency by a foreign Government is an evil, it does not become a less evil when done by a national Government.

So the Finance Minister has not been able to put into practice his first remedy.

While thus the Finance Ministry is itself contributing to the evil, the other Ministries,

Railways. Posts and Telegraphs, Supplies, have not moved a finger to reduce it. The Railways ought to set an example to the public by reducing the war-time surcharge rates. They are not doing it. The Posts and Telegraphs, again, ought to give up the war-time increases. Both of them can do so without hurting their fingers, but their poor misguided Ministers want to show eight or nine-figure profits by squeezing the public. And so we suffer.

They do not realise that so long as they themselves do not reduce their side of the cost of living, the cost of living will not be reduced. And their own staffs will continue year after year to snarl like tigers that have had a taste of blood.

(To be continued). *Editor.*

ACKNOWLEDGMENT

We acknowledge with thanks a pretty tri-colour folder calendar for 1949 from the Studio Ratan Batra, Ltd., Artistic Designers of Sir Pherozeshah Mehta Road, Bombay, and Connaught Circus, New Delhi. Printed on art-card. It is adorned with an illustration in colour of four sultanas playing polo on prancing horses, and lists of public holidays under negotiable instruments for the 12 months in Bombay, Delhi, Madras, Calcutta and Kanpur.

"INDIAN REPUBLIC"

The Madras Press has a welcome addition to its strength in the new daily by the above name, sponsored by the Congress President and the Raja of Bobbili, and edited by Mr. C. V. H. Rao. Of the existing 3 English dailies in Madras, the *Mail* is looked upon as a relic from the last generation, the *Hindu* is always in dinner clothes and correct manners, and the *Indian Express* noisy and loud-coloured. There is of course room for a paper which looks any man in the face, man to man, and calls a spade a spade, and does not call it a shovel or a piece of ribbon!

It is refreshing that the Raja of Bobbili should have shifted his interests from racing to journalism, we hope, not journalism with the racing spirit. Ed.

ANOTHER CRITIC

Sir M. Visvesvaraya, President of the All-India Manufacturers' Organisation said in Bombay that the Government's declared policy of nationalising certain industries after ten years, "is unwise and mischievous and it can serve no purpose except as a vote-catching device."

Addressing a Press-conference Sir M. Visvesvaraya said the Government of India, being busy with bigger problems, were not paying sufficient attention to the question of industrial development in India by investing more capital, importing more machinery and training locally more technical experts.

Referring to industrialisation schemes of the All-India Manufacturers' Organisation, which commenced its 9th Annual Conference on Feb. 20, Sir M. Visvesvaraya said their scheme for rural areas stipulated the division of the whole country into industrial units of cities, towns and village groups. One of the objects of the scheme would be to develop initiative and greater capacity for work among the people. He emphasised the need of collection of statistics and grant of subsidy by the Government for a more efficient working of the schemes.

Sir M. Visvesvaraya suggested the raising of loans and borrowing of foreign capital even at high rates of interest to speed up industrialisation, specially the manufacture of machinery in the country. "One thousand crores of rupees spent on machine industries will bring after four years a gross production of more than one thousand crores of rupees," he said.

* * *

Sir Visvesvaraya may say what he likes. But Government has no time to keep pace with his views. His is another lone voice like Mahatma Gandhi's last year. Ed.

(*Continued from page 3.*)

political theory nor even of fundamental human rights. A rule which would have excluded Sir M. Viswesvarayya from an Engineering College, Sir C. V. Raman from a College of Science, Dr. S. Rangachari from a Medical College, or Mr. T. Gopala Rao from a teachers' College stands self-condemned. The issue is much broader than that of a minority's rights.

The real point is that the larger interests of the country, in these spacious and continually expanding times, demand that the sons and daughters of not even the meanest citizen of India should miss the opportunity of drawing out their latent powers to the advantage of themselves and their country.

POISONOUS PROPAGANDA

"In the interests of the Presidency as a whole," the President wanted to refer "to the activities carried on here and there to promote ill-feeling between Brahmans and other communities." They might often be ignored on the ground that they were only a ripple on the placid surface of communal harmony, and educated men, sitting in their chambers or offices, could treat with an amusement not unspiced by cynicism rabid communal speeches or writings. "But the unlearned man in the street cannot cultivate the same detachment or unemotional attitude, and just as constant dripping wears a stone, so even transparently false propaganda whether by speeches, articles, pamphlets or leaflets or by shouting of slogans or by sticking of bills inciting to violence, may lead to regrettable incidents of breaches of the public peace. And it is the common men that we are exhorted to attend to by leaders of all political parties."

SANSKRIT STUDY

"The bond which binds all Hindus together wherever we live," the President went on, "is the Sanskrit language and the Sanskrit culture which comes down to us from a period long anterior to the dawn of recorded history. It is Sanskrit that has preserved our national unity through a thousand years of foreign rule and in spite of many destructive influences. I am glad that in recent times the prejudice against Sanskrit is diminishing in Southern India. Sanskrit and its culture are the heritage of every Hindu, I may go further and say, of every Indian. For the mere music of the language alone—in grandeur of sound the only language that can match it is the ancient Greek of Homer—every Indian should cherish it. It is specially the duty of the South Indian to see the Vedic learning and the proper recitation of our ancient texts are not lost for lack of encouragement."

DEMOCRACY AT WORK

In the Dominion Parliament to-day Mr Kamath asked Pandit Nehru: "Has the Prime Minister's attention been drawn to the lates statement of Mr. Sarat Chandra Bose wherein he has declared that he is quite prepared to prove before an independent tribunal his allegations against the Indian embassies (in London and Paris)", says a recent report.

Pandit Nehru: "I have vaguely heard about it. I have not enough time to keep pace with Mr. Sarat Bose's statements. (Cheers).

Mr. Kamath: "Does the Prime Ministe propose to take a leaf from the British Government which appointed the Lynskey Tribuna to investigate cases of corruption and nepotism?"

President: Order, order.

Pandit Nehru: "I do protest against allegations and insinuations implied in the question of the Honourable Member."

To Mr. Ranga, the Prime Minister replie that Government had received no specifi complaints against the Indian Embassie abroad.

* * *

We perceive more than one insinuation i the above. To dismiss Mr. Sarat Bose as worthless critic is hardly creditable. Indian who think that Sarat Bose and Savarkar ar not as good as the Mukerjis and Gadgils an Iyengars who are ruling the country must b purblind. In a democracy the "common man demands that criticisms be met squarely an honestly. Brushing them aside disdainfull can do no good to the country. E

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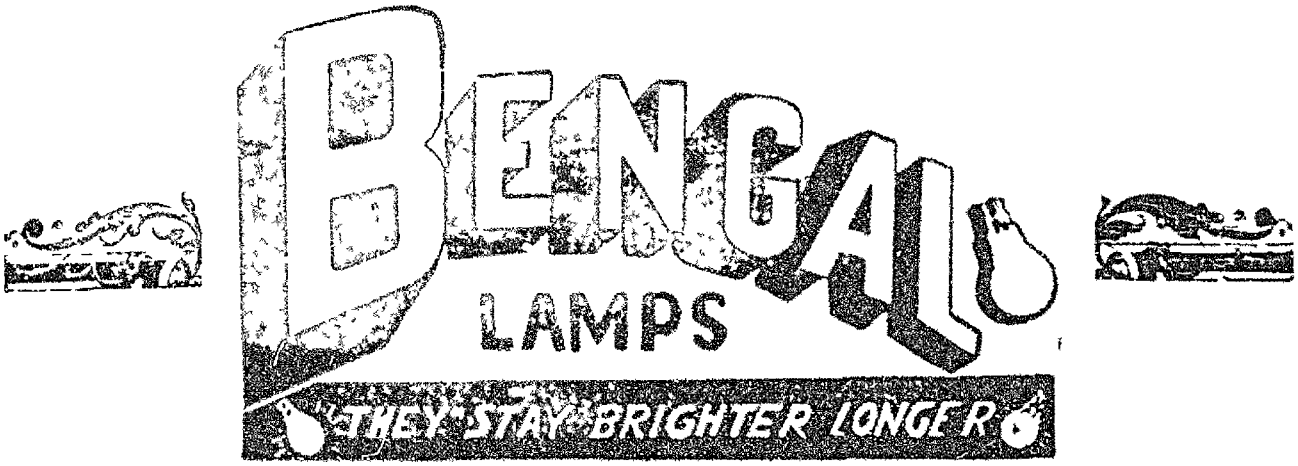

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VOL IX No. 25] Monday 7—3—1949 [PRICE 0—1—

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AMERICAN INTEREST IN INDIA

"The American young man, particularly the College student, yearned for an answer to his quest for the meaning of existence and the purpose of life which he was unable to find in his own surroundings; so he looked to India and Hinduism for a realisation of his 'Swadharma' for which he was prepared to lay down even his life," observed Dr. F. Spiegelberg, Professor of Indian Philosophy in Stanford University, California, addressing a meeting at the Vivekananda College, Mylapore, recently.

The American Professor was speaking on the "Recent interest in Hinduism in U.S.A." under the auspices of the Indian Council of World Affairs, Madras. Mr. N. Chandrasekhara Ayyar, retired High Court Judge, presided.

Dr. Spiegelberg regretted that despite the great interest, American ignorance of India and her philosophy was incredibly colossal. Only recently some half a dozen universities started studies in Sanskrit. The Americans mistook the external structure for the content. He wished Americans were materialistic as they were believed to be, because materialism really meant the love of matter for the sake of the beauty embedded in it, and the Maker of that beauty. Far from being materialistic Americans were in fact idealistic and would give all their wealth for the sake of a cult or an idea. The pity of it was they seemed baffled and unable to grasp the purpose of existence. The result was they clutched at any and every substitute or colourable imitation for the real. Astrology, Mesmerism, cheap miracles by sadhus and the like gripped their imagination in the eager quest for an ideal. One would be amazed at the number of shrines, temples and spiritual groups that had grown up in California and Los Angeles.

Dr. Spiegelberg asked Indians not to believe the story that Americans were all rigidly materialistic and worshipped the dollar. The whole thing boiled down to a psychological problem of mental generalization and individual projection. The common tendency everywhere including America and perhaps India was that whatever the other man did was wrong. This gave a sort of subjective satisfaction. The one true distintion between the East and the West appeared to lie in their reaction to Time. While the West and America in particular thought of Time as something flowing away like a river in which the individuals should catch the fishes at the very moment of their passing for their enjoyment and pleasure or miss their life's chance for ever, the East visualized time as a sort of wheel with opportunities returning for the benefit of man with every turn in its revolution. The Swadharma of Hindu Vedanta seemed to take hold of the eager American and made him think that after all it was possible to find an answer to his life's question through other means while sticking to his own religion. It was here that the Vedanta Societies of the Ramakrishna Mission were doing a wonderful work in America although limitted to a dozen centres. These societies supplied the missing link as it were in the great chain of American quest for spiritual satisfaction. It was indeed a hopeful sign.

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MASS RADIOGRAPHY

An apparatus for Mass Radiography has now been installed at the Victoria Hospital, Bangalore. The Dewan of Mysore inaugurated the campaign of Mass Radiography on Friday the 4th March 1949, at the Out-Patient Block of the Victoria Hospital.

Mass Radiography is the latest development in the sphere of Radiography. The unit that is installed in the Victoria Hospital will be of the stationary type, to be used mainly for chest Radiography, that is, for detection of any disease found in the chest, lungs or heart. Pictures can be taken at the rate of one hundred per hour. A full record of the person's name, age and other relevant particulars will be maintained along with the picture, the size of which will be 4" by 5". Photographs of the chest of all individuals will be taken irrespective of the fact whether a person is actually suffering from a chest disease or not.

It has been found by experience that many persons afflicted with the Tuberculous disease come late for diagnosis and for treatment. The disease is slow-moving and neither the person suffering nor the Physician will be aware of this disease at the very early stage. It is only when a person has symptoms of active disease, such as, wasting, cough and fever, that he comes for treatment and very often it is found that the disease is by then far advanced and that effective treatment is rather difficult. There is also the danger of such a person coming into contact with other persons in his own home or area. Statistics show that between 80-90 per cent of individuals in a city population are already infected. But it is to be noted that it is not everyone who is infected that develops the disease. It is only a very small percentage who actually develop the disease, on account some other inter-current disease or as a result of sudden loss of vitality. It may not be possible to examine each and every person in a city population, and there are two ways through which an early diagnosis can be made, (i) by examination of contact of tuberculous persons and (ii) by X-raying all individuals whether diseased or not.

X-ray photographs reveal early changes in the lung, in fact, much earlier than is possible through physical examination. The X-ray technique has been evolved with a view to examining in the shortest possible time a large number of persons and to giving treatment, if necessary, in the very early stage itself. In Mysore State, the programme for giving aid to tuberculous patients and for giving ambulatory treatment is already working and with the addition of mass radiography it is hoped that the drive against Tuberculosis will be more effective. The co-operation of the public in this matter is very essential. X-ray pictures will be taken free of charge and the result of the diagnosis will be communicated to the heads of families.

In the United States of America and in the United Kingdom this work is being carried on extensively and it is hoped that a similar type of work will be done in the State also to diagnose at the proper time symptoms of this disease as also abnormality of the lungs and heart.

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HER EXCELLENCY MRS. NAIDU

Her Excellency Mrs. Naidu is dead! Shall we add "Long live Mrs Naidu!"?

Her political playmates are pleased to call her "Sarojini." They were parochial nonentities, unknown novices, when she was soaring in celebrity, 30 years ago, 40 years ago. We do not wish to take that liberty with her name.

After the three masculine big ones, His Excellency, the Prime Minister, and Deputy Prime Minister, it was her turn to visit Mysore. And Mysore would have welcomed her. But Mysore, the broken Dominion, the Common-wealth, and the earthly Globe itself, are now nothing to her. A leader herself, she has gone to join her leader, Mahatma Gandhi!

That reminds us, why are the great ones falling like autumn leaves?

Gandhi, Jinnah, Hydari, Sapru, Mrs. Sarojini, Salar Jung. Such mortality among the great is ominous. Is it God's way of proving that there is nothing great in the body? Is it just an urn which contains sacred ashes!

Unfortuately, like Mahatma Gandhi's, Mrs. Naidu's cannot be said to be a non-violent end. There was pain, her blood was shed, and then the end came. She was the most illustrious Indian woman of recent times. She was a Bengalee naturalised Hyderabadee. She was the second woman hailed as a poetess by English critics, the first being Toru Dutt, who composed in French and English, and was immersed in Sanskrit, before her young life's flame was burnt out at 21! She died in March 1877, perhaps her soul was born as Mrs. Naidu, in February 1879. And so Miss Sarojini could write a long poem and a 2000 line drama at the age of 13!

The Nizam, His Exalted Highness Asaf Jah, awarded a foreign scholarship to her to study at Girton, Cambridge. But college study did not suit her, and she toured Saitzerland and Italy, and returning to India married Dr. Naidu.

But domesticity did not suit her either for long, as College did not suit her. Mrs. Besant was in the lime-light, and Mrs. Naidu copied her and ascended the rostrum and cultivated oratory. Then the human atom bomb came in the person of Mahatma Gandhi, and she joined forces with him. During the last two decades the political arena has been her play-ground, and her impetuous, irrepressible, virile personality has revelled in it.

She died full of years and honours. Three score years and ten are the allotted span of life, and she filled it. She finished also the Diamond Jubilee of her marriage, and perhaps celebrated her Golden Wedding in the Guberhatorial Palace at Lucknow.

She lived a spectacular life, and died in a halo of glory. Perhaps the desecration of Hyderabad hastened her end. Born a Hyderabadee, perhaps it was too much for her soul to see her Ruler, the aloof, the anointed, the unbending, the exalted, reduced to the level of a commoner. And as Chatham exclaimed on his sick-bed when England was suffering defeats on the Continent, "Roll up the map of Europe", and expired, she must have exclaimed, "Roll up the map of Hyderabad," and expired!

So the soul of the "Song-bird" has left its mortal tenement, and flown to make music with other song-birds in the sun-bathed ethereal regions, beyond the reach of sky-masters, helicopters and vampire planes; or it has flown to the presence of God, and making obeisance, said simply, collecting what humility it could, "I have obeyed Your Command and come, Great God. I may not have obeyed You in life. But I have obeyed You in death." And God may send her back for another spell of life, on Earth, on the Moon, on Mars, or Venus, or, turning a questioning glance to His Consort, and receiving the light of assent from Her eyes, appointed her Lady-in-waiting to Mahalakshmy!

Editor.

Rs. 10,000 Free!

GOLD AT RS. 3 PER TOLA

B. L. Munshi Ram, Cloth Merchant, Dharmasala, writes—

"Received your parcel of New gold. I was pleased to see that there is no difference between this gold and real gold. You have fulfilled the need of the public by the manufacture of this gold. Please send 12 tolas by return post. Further order will follow".

This gold gives real gold marks on the touchstone It can be drawn into wires and beaten into plates. All kinds of ornaments can be made out of it. Even the cleverest jeweller can hardly distinguish it from real gold. A reward of **Rs. 10,000** will be awarded to any one proving the above certificate to be wrong.

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Order early to be in time!

NEW GOLD SUPPLY CO., (R·M·)

Halka No. 22, AMRITSAR.

THE BANKING BILL

Condemning the Banking Bill in the Indian Legislative Assembly Mr. K. T. Shah, author of "Sixty years of Indian Finance," declaimed,—

Prof. Shah pleading for rejection of the bill said that the bill was badly drafted, ill-conceived and inadequate. The bill was in many respects, not at all equal even to the title it gave itself, because it neither consolidated nor amended banking legislation in the country. He had the greatest misgivings about the success of the bill. The House had no hesitation in giving all the trust that Dr. Matthai wanted to be given to the Reserve Bank, the Central Government and their officers. But as even Homer did wrong, it would not be too much to say that Dr. Matthai in spite of his mature wisdom might err.

After criticising the various provisions in the bill, Prof. Shah said "This is a Banker's Bill, for the bankers, by the bankers, through the bankers. I cannot possibly share the jubilations which the money-bags will have after this bill is passed. I tried to take the House as far as I could go but the influence of the banking friends and their wisdom and their powers are so considerable that my voice remained lone, unsupported, melancholy and futile.

"In suggesting the changes I had the interests of the success of banking by securing the fullest trust of the country, the co operation of the workers and the interest of the depositors so that banking in this country as the keystone of the economic arch, should flourish. I am afraid that is not acceptable to those who I thought had a better vision. I may however, warn the Government that notwithstanding all efforts, you cannot stop light dawning upon the people some day. People will wake up. You are laying the foundation of your own destruction, if you do not listen to the voice of moderation. You are intoxicated by your present position and power. I have to say all this not only for the benefit of this generation, but the generations to come. At the risk of being misunderstood I have to take this role. If you do not take the warning in time remember you will have to pay a heavy bill, and when it comes it will be too late even for the thrice-born to save you."

MARRIAGE

CHI. SOW. INDIRAMMA, daughter of Sri Rajamantrapraveena H. B. Gundappa Gowda, President, Legislative Council, and CHI. RA. CHENNE GOWDA, M.A., at "Bhaktinilaya," Basavangudi, Bangalore on 4-3-49.

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ಮಿ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಿ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು,

ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ವಿದ್ಯಾದಾಯಿನಿ:

"ಕಾಲಕ್ಕೆ ತಕ್ಕ ವಿಷಯಗಳನ್ನು ಚುನಾಯಿಸಿ ಸಂಪದಭ್ಯುದಯದಲ್ಲಿ ಆಸಕ್ತಿಯುಳ್ಳವರಿಗೆ ಬಹುಮಟ್ಟಿಗೆ ಉಪಯೋಗವಾಗತಕ್ಕ ಪುಸ್ತಕವನ್ನು ಬರೆದಿರುವರು. ಕರ್ಣಾಟಕದ ಪ್ರಜೆಗಳೆಲ್ಲರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ತಿಳಿಗನ್ನಡದಲ್ಲಿ ಬರೆದುದಕ್ಕೆ ಮಿ॥ ಜೋಸ್ಯರಿಗೆ ಕನ್ನಡಿಗರು ಕೃತಜ್ಞರಾಗಿರಬೇಕು. ಜನರಿಗಾಗಿ ಬರೆದ ಪುಸ್ತಕವಿದು ಇದನ್ನು ಕನ್ನಡಿಗರೆಲ್ಲರೂ ಕೊಂಡು ಕನ್ನಡ ಗ್ರಂಥಕರ್ತರಿಗೆ ಉತ್ತೇಜನಕೊಡುವರೆಂದು ನಂಬಿದೆ."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ, ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೨—೦

"ಶಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮಿ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

ಪ್ರೊಫೆಸರ್ ಬಿ. ಎಂ. ಶ್ರೀಕಂಠಯ್ಯನವರು, ಎಂ.ಎ., ಬಿ.ಎಲ್:

"ವ್ಯಾಪಾರ" "ಆಂಡ್ರೂ ಶಾರ್ನೆಗಿ" ಮುಂತಾದ ಪುಸ್ತಕಗಳನ್ನು ರಚಿಸಿ ಮಿ॥ ರಾ॥ ಜೋಸ್ಯರವರು ಸಮೀಚೀನ ಪ್ರಪಂಚದಲ್ಲಿ ಅಭ್ಯುದಯವನ್ನು ಪಡೆದಿರತಕ್ಕ ಜನಾಂಗಗಳ ರಹಸ್ಯವನ್ನು ನಮ್ಮ ಜನಕ್ಕೆ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಸರ್ವರೂ ತಿಳಿಯುವ ರೀತಿಯಲ್ಲಿ ಬೋಧಿಸುತ್ತಿರುತ್ತಾರೆ."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೩—೦

"ಲೇಡಿ ಟೀಸಲ್"

ಪೆರಿಡನ್ ಮಹಾ ಕವಿಯ "ಸ್ಕೂಲ್ ಫಾರ್ ಸ್ಕ್ಯಾಂಡಲ್" ನ ಭಾಷಾಂತರ. ೦—೧೨—೦

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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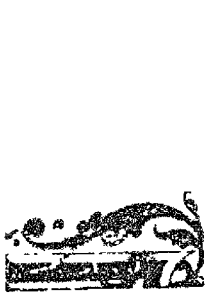

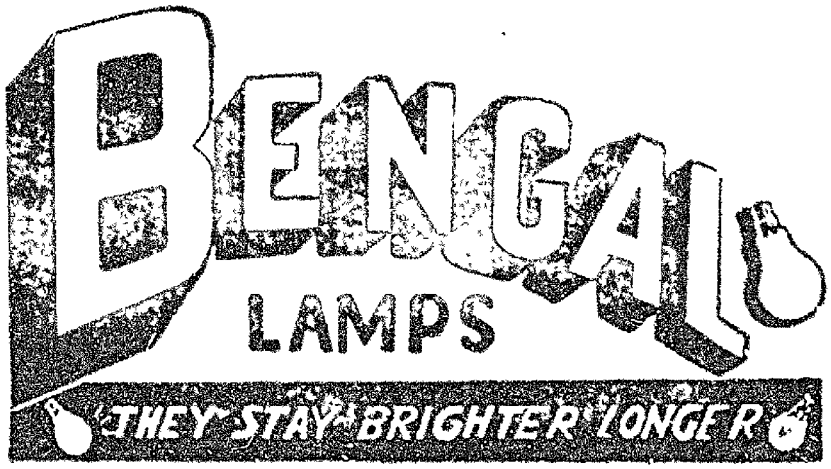

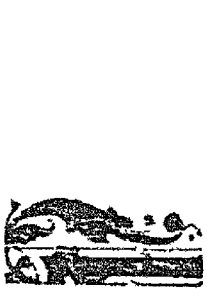

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public Interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: C. S. JOSYER, M.A.

Vol. IX No. 26] Monday 14—3—1949 [Price 0-1-6.

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STAMPS TO REMIND

An epoch will be reached in the history of India's postage stamps with the release of a new series, known as the archeological series. Some of them will be on sale to the public from April 1, 1949. The stamps which contain illustrations of historical monuments of ancient India depict its art and culture, in short, the "glowry thot was Ind."

The Mohenjo-daro Bull, Ajanta, Trimurti, Konarak Horse, Sanchi Stupa, Kandarya Mahadeva Temple and Bhuvanesvara on stamps of lower denomination take us to the farthermost era of Indian civilisation, while the impact of more recent history can be seen in stamps of higher denomination which are impressed with the Gol Gumbaz of Bijapur, Victory Tower of Chittargarh, Golden Temple of Amritsar, Red Fort and Taj Mahal. The Rs. 10/- stamp has the imprint of the Qutb Minar of Delhi.

SIXTEEN DENOMINATIONS

Printed on watermark paper in appropriated design and colour and with the denominational value inscribed both in English and Hindi, stamps are of the denominations of 3 pies, 6 pies, 9 pies, 1 anna, 1½ annas, 2 annas, 2½ annas, 3½ annas, 4 annas, 6 annas, 8 annas, 12 annas, and 1 rupee, 2 rupees, 5 rupees, and 10 rupees respectively. They are printed at the Security Press, Nasik; those of anna and pies denominations by Letterpress and the others by Offset Lithography.

The designs of the Ajanta Panel on the 3 pies stamp and Sanchi Stupa East Gate on the 2½ annas stamp have been adopted from the drawings submitted by Miss Veermati D. Jadhav of Poona and Mrs Karoona Shaw of Calcutta respectively at the Postage Stamp competition held by the Posts and Telegrams Department early in 1948. The Mohenjo-daro Bull on the 6 pies stamp has been drawn from the photograph obtained from the Department of Archaeology, although a similar design was received from Shri K Vembu of Masulipatam. All other designs have been prepared from photographs obtained from the Director-General of Archaeology in India.

These stamps will be sold simultaneously with the present King George series of stamps till the latter are out of stock.

3 Pies Stamp, blue grey, 'Ajanta Panel'—Taken from a pillar in Ajanta. It is favourite decorative motif representing an elephant dallying in a lotus pond. It has similarity to figures occurring on the ceiling of Cave I (end of 5th century A D.)

6 Pies Stamp, light brown, 'Mohenjo-daro Bull'—A most typical object of the proto-historic Indus Valley civilisation of of the 4th-3rd millennia B.C. This powerfully modelled bull occurs on seals found at Mohenjo-daro and Harappa, the two principal city-sites of this civilisation.

9 Pies Stamp, bright green, 'Trimurti'—Principal colossal image, representing Siva in the triple aspect of the principles of creation, preservation and dissolution in the rock-cut cave at Elephanta (near Bombay), excavated in circa 8th century A D. under the Rashtrakutas.

1 Anna Stamp, Turquoise, 'Bodhisattva'—A splendid piece of medieval sculpture representing an image of Bodhisattva Simhanada Lokesvara from Mahoba, now in the Provincial Museum, Lucknow.

1½ Anna Stamp, red brown, 'Konarak Horse'—Powerfully modelled specimen of animal sculpture in the Sun-temple at Konarak—a gem of Orissan architecture built between A D 1238 and 1264.

2 Anna Stamp, Carmine, 'Nataraja'—The famous bronze image of Siva, conceived as the Great Cosmic Dancer, from Tiruvelangadu in the Chittur District of Madras, assignable to circa 1100 A D. This represents the high water-mark of the Chola art of bronze-casting.

2½ Anna Stamp, Orange, 'Sanchi Stupa, East Gate'—One of the four ornamental gateways of the great stupa at Sanchi in Central India, constructed during second-first centuries B.C. The gateway, which is a marvel of architecture conceived in wood and executed in stone, has panels carved with scenes from the life of Buddha.

(*Continued on page 6*)

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CRITICISM

Addressing the Annual Meeting of the Associated Chambers of Commerce recently the Prime Minister, Pandit Nehru, said that while he was eulogised in affectionate terms nevertheless he had a feeling that when he went to such gatherings he and his Government were being treated as if they were prisoners in the dock with all their faults, errors, failings and deficiencies placed before them, and sometimes even with a hint that although they were past redemption, nevertheless a duty was to be performed. Such treatment was not restricted to such gatherings alone, it was in the Assembly and even by colleagues and not by opponents. He welcomed criticism. But nobody could welcome criticisms if behind that criticism there was imputation of malafides. The captains of industry, commercial magnates, leaders of labour, the refugees and displaced persons and, not the least the provincial Governments, all criticised the Government of India for doing and not doing certain things. The foreign policy, domestic policy, policy of controls and de-control were all criticised.

This is indeed a healthy sign.

"But there is one type of gathering which does not criticise him. That is the common people of this country. I should like you just to spend a moment with them. We as a Government are existing today because of them and because they have faith in us. I will not be there if the common people have no faith in us, and because of their affection we are able to shoulder the burden which is no light burden. Nevertheless we shoulder it partly because we think it is our duty to carry on this work till such time we have completed another stage and till such time we can hand it over to others more strong. Meanwhile we have the confidence of the vast majority of the Indian people."

* * *

The Prime Minister assumes that all critics impute malafides to him, and therefore treats them all as worthless. Is he not thereby himself imputing malafides to them? If it is his belief that he is the only wise and intelligent man in this land, and that all other intelligentsia of the land have no judgment and are idiots, what is he trying to build up? One man cannot build up a nation everlastingly. Rama didn't do it. Krishna didn't do it. Buddha didn't do. Hilter didn't do it. If we call ourselves a democracy and are impatient of criticism it is easy to see whither we are heading. And as to affection of the masses, if it is so, we think it is time the Prime Minister did something to ease their lives. So far little has been done. Ed.

Rs. 10,000 Free!

GOLD AT RS. 3 PER TOLA

B. L. Munshi Ram, Cloth Merchant, Dharmasala, writes—

"Received your parcel of New gold. I was pleased to see that there is no difference between this gold and real gold. You have fulfilled the need of the public by the manufacture of this gold. Please send 12 tolas by return post. Further order will follow".

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Monday 14-3-1949.

GOOD VENTURE

India owes thanks to Bengal for its resuscitation of Indian culture and for its efforts to present its treasures to the English-knowing world. In numerous fields of knowledge and spiritual and intellectual enterprise, its sons have left commanding names. Ramakrishna and Vivekananda held a lighted torch to the Ellora-and-Ajenta cave of Indian Vedanta. Chaitanya gave new life to the cult of Devotion. Rammohan Roy, Keshub Chandra Sen and Shashipada Banerji gave birth to a new protestantism in Hindu society. Manmathanath Dutt presented to the English-educated Indian reader and to the world at large the great contents of the Epics of Sanskrit. Prithveesh Chandra Ray broke the locks and opened the gates of Hindu Chemistry. Brajendranath Seal, the eclectic scholar, held before the world a keleidoscopic picture of the positive sciences of the ancient Hindus, like the Arabian Nights' genii enveloping you in fumes and making you see things in other worlds and other lands Radhakumud Mukerji reminded his countrymen of the fundamental unity of India. Taraknath Das unravelled the story of Hindu colonisation of Greater India.

Rabindranath Tagore was the first Indian writer to be treated as equal to the world's best. Rash Behari Ghosh spell-bound his country-men by the magnificence of his charity. Surendranath Banerji and Bepin Chandra Pal recalled Demosthenes and Cicero and Burke and Sheridan, by the greatness of their oratory. Arabindo Ghosh, the most fiery, the most magnetic of Indian agitators is now presenting in his own person the opposite phenomenon of the most silent, the most eloquent, and the most mystic of present day philosophers Sir Ashutosh Mukerji was the most famous of Indian Vice Chancellors Sir. J. C. Bose and Sir P. C. Ray, the most famous and most respected of Indian scientists C. R. Das the most fearless of Indian Advocates; Ramananda Chetterji the most famous of Indian Editors; and Sarath Chandra Chetterjee and Romesh Chandra Dutt the first and best of English novelists in India. Bankim Chandra Chetterjee was the most well-known of Indian vernacular novelists. And Subhash Chandra Bose, the most intrepid rebel that the movement for independence brought forth.

And Bengal was the Shalimar Garden which presented those two English poetic blooms, Miss Toru Dutt and Mrs Sarojini Naidu, and broke the mould after their emergence.

Thus the sons of Bengal have been paying their tribute to the Motherland and discharging their debt to her with conscientious devotion.

In accordance with that tradition, a new body styled "The Hindu Culture Distributors," organised by Pandit Ashutosh Bhattacharjee, is seeking to publish the *Geeta* and the *Mahabharata* in English for free distribution, the effort being financed by voluntary subscriptions. It is to be issued in parts monthly, and we have before us the first portions of Adi Parva, or opening section of the great Epic.

In the words of the publisher, "The Mahabharata represents the noblest efforts of a creative poetic genius into which the highest learning comprising the widest scope

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human knowledge was gathered and accumulated. The book has supplied to successive generations of Indian men and women their ideals of life. For generations Indians have learned in sorrow, in joy, and in daily toil to the grandest compilation for solace and inspiration. In this sense it is a natural possession. It has been keeping alive through ages of disunion, strife, and misery the idea of a common origin and of common traditions, and embodies teachings of the unity of mankind, nay the entire creation into one Godhead." We wish the effort every success..

Editor.

"BAPU-DARSHANA"

The *Akashvani*, Mysore, paid its tribute to Mahatma Gandhi in October last, by having a special programme during the week. It has doubled its tribute by bringing out in book form the speeches and writings broadcast on the occassion.

The speakers were drawn from many ranks, writers, professors, journalists, and Ministers. The speeches have been classified under the heads, general pictures of the Mahatma, personal experiences, his educational theories, writings, Harijan work, interest in minorities, village welfare, politics, and his work for women.

The intimate pictures of Mr. Gandhi by Mr. K. C. Reddy, Chief Minister, and Mr. H. C. Dasappa, Minister, and Mr. K. V. Raghavachar, are interesting. The contributions of the "kavis", Professors K. V. Puttappa and V. Seetaramiah make one ask, "What is literary style", and "What is poetry?" This is from Professor Puttappa's contribution.

"ಸಾಮಾನ್ಯವಾಗಿ ಇತಿಹಾಸಕಾರನ ದೃಷ್ಟಿ ಯೋಕರ್ಥವೇಯಾದದ್ದು. ನಮ್ಮಲ್ಲಿ ಪ್ರಚುರವಾಗಿರುವ ಇತಿಹಾಸರಚನಾವಿಧಾನವು ಪಾಶ್ಚಾತ್ಯರಿಂದ ಆಮದಾಗಿ ಬಂದದ್ದು ಎಂಬುದನ್ನು ಗಮನಿಸಿದರೆ ನಮ್ಮವರ ಚರಿತ್ರದೃಷ್ಟಿಯೂ ಲೌಕಿಕವಾದುದರಲ್ಲಿ ಅಸ್ಪೃಶ್ಯತೆಯೂ ಕಾಣುವುದಿಲ್ಲ. ಆದರೆ ವಿಶ್ವವ್ಯಾಪಿಯೂ ವಿಶ್ವರೂಪದರ್ಶಿಯೂ ಆಗಿರುವ ಪೂರ್ಣದೃಷ್ಟಿಗೆ ಚರಿತ್ರಕಾರನ ಅಂತರ್ದೃಷ್ಟಿ. ಆತನ ಮನೋಧರ್ಮಕ್ಕೂ ಆತನು ಕೈಗೊಂಡಿರುವ ಕಥಾರೀತಿಯ ಕರ್ಮಕ್ಕೂ ಅದು ಅನಿವಾರ್ಯವಾದ ಬಾದರೂ ಸಮರ್ಪಕವಾಗಿ ತೋರುವದಿಲ್ಲ. ವಿಶ್ಲೇಷಣಾತ್ಮಕವಾದ ಆಧುನಿಕ ಶಾಸ್ತ್ರದೃಷ್ಟಿ ತನ್ನ ಪರಿಶೀಲನೆಗೆ ಒಳಗಾಗುವ ವಿಷಯವಲಯವನ್ನು ಇತರ ವಿಷಯವಲಯಗಳಿಂದ ಪ್ರತ್ಯೇಕಿಸಿ ತನ್ನ ಜಿಜ್ಞಾಸೆಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ ವಿಷಯವನ್ನು ಅದೇ ಸರ್ವಸ್ವವೆಂಬಂತೆ ಪರಿಗಣಿಸುವದು ಪದ್ಧತಿಯಾಗಿದೆ."

Such writing, we think, is an insult both to Kannada and Sanskrit. Some meaning is meant to be conveyed by those words, but looking for that meaning is like looking for a needle in a hay-stack. If that is proper Kannada prose style according to a professed poet and kannada Professor, Kannada is being but poorly served indeed. It is like a stout lady, stout in the middle, walking on stilts. That is in prose. Let us turn to the tribute in verse:

"ಮನುಜರಲಿ ದೇವತ್ವದಾಕಾಂಕ್ಷೆಯುಳಿದಿಲ್ಲೆ;
ಉಳಿದಿಹುದು; ದಿನದಿನಕೆ ಬೆಳೆಯುತಿದೆ; ಎಂದುದಕೆ
ಸಾಕ್ಷಿಯಿದು; ದಶದಶಸಹಸ್ರಜನಕೆತ್ತಿರಿದು
ನೆರೆದಿಹುದು ಬಯಲಿನಲಿ ಮಾನವಮಹಾತ್ಮನಿಗೆ
ಗೌರವಾರಾಧನೆಯ ನೈವೇದ್ಯವನು ಸಲಿಸಿ!"

That is from one pen, Professor Puttappa's. Here is from another:

"ಗುಂಡಟ್ಟು ಗೋಡ್ಸೆಸುಡುತಿರಲು ಅವಗೆ ಕೈಮುಗಿದಿರೋ, ಗಾಂಧಿ?
ಕಾಲದಪ್ಪಣೆ ಕಡೆಗೆ ಬಂದಿತೆಂದರಿತು
ಮುಗಿದ ಕೈ ಮುಗಿದಂತೆ ಮೇಲೆತ್ತಿ ಹಿಡಿದಿರಲು
ಅಂತೆ ತೆರೆಯಿತು ನಿಮಗೆ ಜವರಾಯನೊಲವು."

The author of this is Professor V. Seetaramiah, himself a critic.

These lines do not remind us of Burns, or Tennyson, or Shakespeare. They half remind us of the rhodomontade of the Soligar mendicants of Biligirirangan hills, and of Browning at his worst.

Poetry is pretty thoughts prettily expressed, in the light of Poetics and Prosody. Both the thoughts and the words must have flow, choice, and rhythm. But in the above we see mere word-building cut up into uneven blocks.

(Continued on page 7).

(*Continued from page 3.*)

3½ Anna Stamp, Maltese, Blue, 'Bodh Gaya' (Bihar Province)—The nucleus of this much-restored temple dates from circa 6th century A.D. and commemorates the spot where Buddha received supreme enlightenment. It is a place of sanctity to the Buddhists all the world over.

4 Annas Stamp, red purple, 'Bhuvanesvara'—Lingaraja at Bhuvanesvara with a sikhara of superb grace is the most majestic Indian temple now standing and marks the culminating point of temple architecture of Orissa. Built in circa 1000 H.D., it originally consisted of a sanctum and a poarch or 'Jagmohan' to which were subsequently added the Nata—and Bhoga—mandapas, probably during the 12th century A D.

6 annas Stamp, mauve, 'Gol Gumbaz, Bijapur'—The dome of the Tomb of Muhmmad Adil Shaw (A.D. 1626-1636) is one of the largest in the world, measuring 124½ feet in diameter internally and 144 feet externally, leaving a 12 feet wide 'whispering gallery' all round the interior. The floor area of its hall is the greatest unbroken space (18,367 sq. ft.) of any single-domed structure in the world, while its architecture is remarkable for simple and massive grandeur and constructive boldness.

8 Annas Stamp: Jade green, 'Kandarva Mahadeva Temple'—This temple, situated at the old Chandala capital of Khajuraho in Bundelkhand, is the finest of a group of monuments, remarkable as much for architectural beauty as for the excellence of its sculptural decoration. It dates from circa 10th century A.D.

AMRITSAR TEMPLE

12 Annas Stamp. Light blue 'Golden Temple,' Amritsar—This temple, begun by the Sikhs in the reign of Akbar (A.D. 1556 1605) and rebuilt in 1776 is a square two-storeyed building in an eclectic style decorated largely with marbles taken from the tomb of Jahangir. Its interior woodework is admirably ornamented with ivory inlay, in a manner still practised in the Punjab.

Rupee One Stamp: Dark green border and inset deep purple, 'Victory Tower, Chittorgarh'—Constucted between A D. 1442 and 1449 by Maharana Kumbha to commemorate his victory over Mahmud Khalji, Sultan of Malwa, it is a nine-storeyed tower of marble, containing a large variety of labelled images of the Hindu pantheon.

Rs 2 Stamp: Purple border & inset deep red, 'Red Fort, Delhi-Built by Shahjahan between A D 1638 and 1648, this fort, around which has centred centuries of Indian History measures about 1½ miles in circumference and contains in a picturesque setting of gardens numerous palaces and buildings, including the Diwan-i am, Diwan-i-Khas, Mumtaz Mahal, Rang Mahal, Moti Masjid etc.

Rs. 5 Stamp: Red brown border & inset dark green, 'Taj Mahal Agra'—Extolled in world's peotry and architecture as the noblest and most beautiful monument, it was built by Emperor Shahjahan between A D. 1631 and 1648 as a mausoleum for his beloved wife Mumtaz Mahal. In 1666 the mortal remains of the Emperor were also interred in this tomb.

Rs. 10 Stamp: Dark blue border & inset red brown, 'Qutb Minar, Delhi'—This lofty (233 ft. high) tower for sounding the azan or call for prayers belongs to a large mosque complex and constitutes a landmark of Saracenic architecture in India. It was begun in 1199 A.D. by Quthbuddin who built the storey and was completed before A.D. 1235 by Iltumish who added 3 further storeys to it. Further additions and restorations were effected by Firozshah Tughlaq and Sikander Lodi (1503 A.D.)

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(Continued from page 5)

The public were surprised when such output was dished out to them under the ambitious label of "Kavi-Sammelana". But now-a-days there is a vast distance between labels and products.

But the bulk of the contents of the pretty volume before us form a good sum-total, and present a general picture of Mahatma Gandhi in simple Kannada. Therefore it is a valuable addition to Gandhian literature, and the kannada-public have in it a good reference book about the remarkable personality of the great man.

It was a happy thought of the *Akashvani* authorities to have brought out this useful publication. *Editor.*

BETRAYAL

Sirdar Patel addressing Congress-men in the north declares,

"It is Congressmen who betray the Congress. If we go on like this, the whole organisation will Suffer and come to disgrace. If you have no place in the Government, you must choose some other field of work, according to ability and capacity. The experience which you will gain thereby will be of a different type, but it will be an asset to the organisation and the country."

THANKS

The States' Minister, Hon'ble Vallabhbhai Patel wires his thanks for the reception accorded him here, as follows:

"His Highness Maharaja of Mysore, Mysore.

I should like to send your Highness, your Government and the people of Mysore, my sincere gratitude for the magnificent reception they gave me, and for the generous hospitality and affection extended to me during my short visit to Mysore. It was a real pleasure to me to renew my acquaintance and contact with your Highness and your State after twelve years, and to find that under your Highness' aegis the people of Mysore have attained fulfilment of their aspirations and are making such excellent progress on the road to happiness and prosperity. Mysore's role as the prominent progressive State is being worthily maintained by your Highness and your Government. I shall be most grateful if your Highness will kindly convey to all concerned my warm thanks for the excellent arrangements made for my visit. In particular I should like to say a special word about the police. Their arrangements left nothing to be desired, and the orderly and smooth execution of the programme was largely due to the zeal and keen sense of duty displayed by them. Finally I should like to assure your Highness that we are carrying with us most happy recollections of our visit and deeply appreciate the consideration and kindness extended to us by your Highness personally. VALLABHBHAI"

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OL. IX No. 27] Monday 21—3—1949 [PRICE 0—1—6.

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POOR LADY? RICH LADY?

Taxation has hit Britain's famous Mountbatten family so hard that a Bill to free Lady Mountbatten from inheritance restrictions is to be introduced shortly in the House of Lords, it was announced recently.

The object of the Bill is to give the wife of India's last Viceroy "greater personal control" over her share of the £6 000,000 fortune left in 1921 by her grandfather, Sir Ernest Cassel.

A statement from her solicitors today said that because of the great increase in taxation the net income of Lord and Lady Mountbatten has been "reduced to one-ninth of what it was following their marriage' 26 years ago.

Legal and financial advisers have told the Mountbattans that unless the inheritance restrictions are removed they will have to reduce their public work drastically the statement added.

The reduction in their income had "coincided with an ever increasing range of public duties which have involved them in unavoidable and heavy personal expenditure."

Under her grandfather's will, 47 year-old Lady Mountbatten was left a life interest in a capital sum of about 1 000,000 stirling which provided a large yearly income. The bequest has restrictions which not only prevent her touching the capital, but ban her from borrowing on future income.

An act passed in 1935 prevented these restrictions being applied to married women but it was not retrospective, and it did not apply to Lady Mountbatten's inheritance. Hence the promotion of what is known as a "Personal Bill."

Last time this procedure was adopted was in 1946, when a Bill was enacted in connection with the Marquess of Abergavenny's estate breaking a four-century-old provision.

The step now being taken will not affect the interests of Lady Mountbatten's two daughters who are the ultimate beneficiaries under the inheritance.

Lady Mountbatten is now in India. Lord Mountbatten is with the Mediteranean Fleet.

In 1921 when Lady Mountbatten inherited her fortune from Sir Ernest Cassel, a close friend of King Edward VII, the standard rate of income-tax was six shillings in the pound sterling. Today the standard rate is nine shillings in the pound plus a heavy surtax for incomes above 2,000 sterling a year.

For every one pound sterling of her income above 5,000 sterling, Lady Mountbatten today would have to pay 19 shillings in tax.

This is how Sir Ernest's £6,000,000 sterling was divided; first, death duties amounting to 2,5000,000 sterling were paid to the State. Five-eighths of the residuary estate were left to his two granddaughters, Miss Edwina Ashley (now Lady Mountbatten) and Miss Ruth Mary Ashley (now Delamere). This proportion was again divided under the will into eight parts, giving Edwina five shares and Mary three.

The will laid down that capital and income should go to Lady Mountbatten's children in the event of her death, or, if she had no children, be added to her sister's share.

Kolar Gold Field

To keep the wheels of industry turning is the prosperity way for labour

THE reasonable aspirations of labour can find fulfilment only when industry prospers. Stoppage of work harms labour and industry alike and weakens the country's economic position. Why is it that to-day the rupee cannot buy as much as it used to during the pre-war period? How can labour expect to benefit by lowering production, and further what concessions must labour gain if only to make up for the time lost during stoppage of work? Negotiation, with the wheels of industry still turning, is in the interest of all concerned.

(K.G.F. MINING BOARD.)

INSANE AMBITIONS

"A proportion of the Atomic Energy radiating from the sun, permeating the atmosphere, and whirling in immense waves of power through farthest space had become absorbed into the substance of the earth during the process of the earth's creation from the gaseous and other elements out of which it had been formed. This Interior Energy of the Atom was being constantly drawn by the power of magnetic attraction toward the Exterior Energy which radiates from the sun. Evidence of these powers of attraction was forthcoming in the incidence of vast volcanic explosions from within the sun, commonly called "sun-spots," and of volcanic eruptions on a smaller but also terrifying scale from the interior of the earth."

"Let us suppose," was the trend of Thara Menechu's argument, "that we were able to release the Interior Energy from below at the same time as we harnessed the Exterior Energy from above. We might be able then to control, not only the application of Atomic Energy to the lives, affairs, and very existence of the nations of the earth, but the very earth itself."

"We might be able to control, regulate and direct the at present unknown and mysterious forces by which the earth revolves on its own axis, and is propelled at incredible speed through millions of miles of space. There is a belief in many minds that the sun, moon earth and all the stars and planets of the solar system are revolving together in a mighty and ever-widening circle through space. We might be able not only to discover the truth about this belief, and the motive power by which the Universe revolves, but, from the platform of this planet, to direct the movements and control the courses of the whole Universe of worlds and suns" F. R. ROSE.

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OUR ALLIES THE ARABS

The Arab world begins in the extreme west of North Africa and stretches in one magnificent sweep across the Mediterranean littoral to Persia in the north and Kenya in the south, spans the Indian Ocean, embraces the Seychelles, the Laccadives and the Maldives, possesses millions of co-religionists on the east and west coasts of India, and continues to the Malayan archipelago and the Java seas.

The Arab world is an imaginative conception embracing more than two hundred million people, of whom seventy million live in North Africa and Asia Minor. There are more than one hundred million Moslems in India who have intimate ties with the Arab world, for they speak Urdu (Persian Arabic), and their religion, laws, and customs come from Arabia.

Do not think of the Arab in terms only of sheiks and harems, of camels and date palms, and of dignified, bearded, bassoon-voiced men clapping their hands to summon food and dancing girls. Arabs were great traders in the ancient world; to-day they do more trade along the African coast and the Indian Ocean than any other nation. Before the war 7,000 Arab dhows entered and left the ports of Kenya in one year.

THE TEST OF CENTURIES

They have spread culture and learning, the arts of healing and poetry. Their exquisite architecture has adorned every country from Spain to Java, and wherever they ventured they implanted their religious beliefs and philosophy, which have stood the test of thirteen centuries.

The Moors intermarried with the Arabs and are as much an Arab people as the Swahilis of Zanzibar and Kenya and the Moplahs of the Malabar coast of India. Between the eighth and fifteenth centuries Arab dhows were seen every mile of the way from Spain to China, and until the end of the fifteenth century they were undisputed masters of trade wherever they went. X.

MYSORE UNIVERSITY

It is complained that the Sanskrit Translation Question Paper of the B.A., B.Sc. and Honours Examinations now gowing on is too long, and rather difficult. We are in favour of examinations as a test of merit, but are not in favour of their being made a cruel test. Sanskrit must not be made repellant to students. It must be made attractive. We trust that in the course of valuation due allowance will be made for the harshness of the paper. Ed.

The Rationalist.

Monday 21-3-1949.

IS INFLATION DUE TO IMPOTENCE ?

IV

The Finance Minister of India has brought out his budget. The public expected two things out of it: that it would be suggestive of Gandhiism, and that it would seek to check inflation. The public are thoroughly disillusioned. If the Mahatma were alive he would stare at the budget in speechless surprise. He would assume a week's silence, or a month's fast, or go off to Nowkhali to die in disgust as he did once before. The public must assume that his old associates still remember him, by their frantic appeals for funds "to perpetuate his name." He has perpetuated his name himself. What they seek to do is to perpetuate their own comforts by funds collected in his name!

If they were serious they could make the Government Gandhian. But that would mean subordinating their own whims and ambitions to his principles of truth, simplicity, and non-violence. But they consider themselves too big to do so, and try to hide their own un-Gandhiism by seeking to whip up the public into contributing to a fund to commemorate his name. They forget that they extract over 300 crores of rupees from the public per year for their spendings. They give themselves a good time out of it. But yet Drs. Prasad and Pattabhi abuse the public for not producing another Rs. 35 crores out of their empty hats, for being spent or mis-spent by the kinsmen or henchmen of the bigwigs.

Returning to the Finance Minister's budget, we are told that the expected income this year was Rs. 255 crores, and that it is actually Rs. 338 crores. We do not know under which head this should be classed, budgeting honesty or budgeting capacity.

A Finance Minister is a man who is best suited in a Cabinet to judge the expected income correctly, makes his colleagues spend within that, and if unavoidably the two ends do not meet, suggests such taxation as will sit lightest on the taxed

If there is a gap of Rs. 83 crores between the expected and realised incomes, what kind of financier is the person in charge ?

And then, the expenditure goes even beyond that huge excess income, and leaves a deficit of over Rs. 8 crores! That shows the money sense of all the spending members of the Cabinet also! And that, it is claimed, is the "best team" that the 35 crores of this land can put forth! Well, "Poor India!", let us say, "and Poor Indians!"

And yet the Finance Minister complacently claims, "I trust that the recent measures taken by Government to meet the inflationary situation would restore public confidence."

This kind of left-handed intelligence, we thought, was associated with men from Kumbakonam. But Dr. Matthai and his fellow Malayalees in the Centre seem to be the present custodians of it.

One of the much-advertised anti-inflationary measures was the so-called control of dividends. The order was that no company should pay higher dividend than 6%, or more than what it paid during the last 3 years. The new companies formed under the sanction of the capital-control authorities of the India Government are all so well-managed that they are not paying any dividends. The old companies, thanks to the Supply Ministry, very accommodating in the matter of prices, made their peak profits during the last 3 years, and have paid the highest dividends,

That being so, to say that the dividends should not be more than that of the last 3 years, and that if any company has been paying 3 or 4 per cent, it can increase it to 6 per cent, is not to check inflation, but to increase it! What is the Ministry up to? Is it hood-winking the public, or helping them?

According to Dr. John Matthai's expectations,—which, as we have shown above, are not to be relied on, the budget for next year will yield 307 crores, and the expenses, which the Finance Minister is unable to check, will amount to 322 crores! The income may be more. Then the expense also will become more, thanks to Dr. Matthai's uncontrollable colleagues. Any-way Dr. Matthai is sure that there will be a deficit, and to cover it he very wholesomely increases the price of the "common man's post card!"

The Finance Minister is very glib about it. He says, "It is estimated that the cost of production of a post card now-a-days is 8·2 pies. The house would therefore agree that there is a "prima facie" case for increasing it to nine pies.

We are not afraid of the decimal figure or of the Latin phrase. On the face of it the figure is absurd. A post-card is nothing but a blank-card stamped. The best white cards cost only Re. one per 100 retail. The official post-card is of very poor quality. The cost of making a 3 pie postal stamp is less than 3 pies. Therefore the cost of a card and of stamping it cannot be more than 4 pies or so. And at 6 pies each it yields Mr. Mathai 25 to 30 per cent profit. And yet he tells the Legislative Assembly of India that it costs 8·2 pies, and that they will agree with him in increasing the price to 9 pies. He ought to have added that if they agreed with him they would deserve to be stamped as the most gullible persons in the whole of India!

The post-card is used by the poor man, the labourer, and the widow and orphan. It is yielding profit to Government at its present price. Raised, it adds to inflation by making the poor pay more for a thing than in normal times. It is unGandhian, because Mahatma Gandhi used them most,—we have a card from him written from Yerrawada—. Then, to reduce income-tax, to lower export duty on oil-seeds when the price of oil is already 500 per cent high, and to increase post-card price, bespeaks a mental perversity dangerous to the State.

And yet these have the sanction of Dr. Nehru and Dr. Patel, and we have to keep dumb or go to jail. But going to jail seems to have far-reaching advantages.

Editor.

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HYPOCRITES

Recently Pandit Nehru spoke at length on the applicability of Mahatma Gandhi's ethical and moral principles to practical problems and said, "Often enough we have asked ourselves. 'Are we hypocrites talking about those principles and being unable to live up to them? Are we deluding ourselves and the world?' If we were hypocrites, then surely our future was dark. We may be hypocritical about the small things of life, but it is a dangerous thing to be hypocritical about the great things of life. It would be the greatest tragedy if we exploited the name and prestige of our great leader, took shelter under it and denied in our hearts and activities the message that he has brought to this country and the world. So we have continually to bridge the gulf between that idealism and that practice which is forced down upon us by circumstances."

We have to, but are we doing so? Ed.

VILE NATURES

"The evil and the foul which lurk in the dark recesses of human nature had been loosed with unprecedented fury upon vast tracts of the earth, and before countless millions of its inhabitants. The single generation in which we now live has given more terrible examples than any other period of the world's history."

"In Russia, during the awful years of bloodshed and persecution, literally millions of innocent people were murdered by order of the human fiends who comprised the Government because they opposed the rule of brute force by which a whole nation was denied liberty. In Germany, at the behest of Hitler and his vile brood of demoniac tyrants, tens of thousands of people were stabbed, hanged, tormented and slaughtered so that the rule of murder and brute force might be established over a debased and servile people." F.R.R.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,
Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

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TEETH CURE

The average Englishman has four teeth missing at the age of 25, seven missing at 30, ten at 40, and by the time he is fifty 14 of his original 32 have vanished.

Until recently, when teeth were out they stayed out. Now the associates of Sir Alexander Fleming, discoverer of penicillin, are extracting teeth and replanting them.

Centred on St. Mary's Hospital, Paddington, they are investigating with typical scientific reserve. They make no promises of "all your own teeth at 80," but they are doing their best to make old teeth good as new and lodge them where they belong, back in your head.

PENICILLIN: THE KEY

Testing the impact of penicillin on septic gums was an obvious research avenue for the experimenters. So were tests on the infected roots of extracted teeth. The lab. men—amongst whom Dr. M. Y. Young figures prominently—wanted no publicity, but a penicillin exhibition was staged at St. Mary's and a series of X-ray photographs of a tooth which had been pulled, treated, and replanted, chanced to appear among the exhibits.

That shook the dental world.

In this test case the roots of a tooth were found to be infected and the tooth was extracted. The empty sockets were sterilized with penicillin, the infected ends of the tooth-roots cut off, the vulnerable pulp canals filled. Then the tooth was replaced. Five months later bone had re-formed round the roots and the tooth was firm.

The experimenters attached a clasp and made it carry the weight of a neighbouring artificial tooth on a bridge. The structure held.

The St. Mary's men have followed this first test case with similar experiments, and one dental surgeon, Mr. Stanley Pleasant, has achieved remarkable results. A 24 year-old girl had lost a front upper tooth six years before when hit by a hockey ball, and had had to have a bridge made. Now, as often happens, the lower tooth was affected. The tooth had to come out, but there was a chance that it might be put back.

The dentist sterilized the raw socket, then opened the root canal of the extracted tooth, removed all traces of pulp—the blood vessels and nerve fibres at the heart of a tooth that help to spread poisons and ring the alarm bells of pain—and roughened the root as a gardener prepares a plant for layering. Then he filled the tooth with soft cement and amalgams and replanted it.

Three weeks later the tooth was firm and clinically sound, without pain or swelling. Six months later an X ray showed the infected area almost normal. Two years later the tooth was still good.

In another instance, a school-boy had a tooth nearly knocked out during a Rugby match. It had been filled and crowned two years before and now it was extracted by a local dentist. Fortunately, as boys will, the youngster asked if he could have the tooth.

A week later he consulted Mr. Pleasant. The crowned tooth was replanted and within four weeks was firm and healthy. Seven months later X-ray photographs showed the bone apparently normal.

CURED BY INJECTIONS

Another remarkable development is that dental trouble has even been attacked by penicillin being injected into the blood stream via the thigh. A patient who had had some teeth extracted stil had pain in the gums. Injected penicillin remains active for three hours and in this case injections were repeated until the swelling localized under the chin and yielded to treatment.

So there's penicillin, wonder worker of the mouth. Your own dentist may not be able to replant until the new methods are tried and certain, but great headway is being made. E. S.

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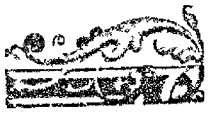

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public Interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol IX No. 28] Monday 28—3—1949 [Price 0—1—6.

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"MITSUIS"
THE GREAT BUSINESS FAMILY OF ASIA

The Mitsui family council, which since the seventeenth century controlled what was probably the most powerful financial influence in the Orient, has voted for its own dissolution. Eleven branches of the family are involved, and before the war their assets were estimated at £200,000,000!

The history of this extraordinary family starts with a fairy tale. Once upon a time a humble farmer found a hoard of loot that had been hidden in three wells by a bandit gang. In celebration of his discovery of the treasure he changed his name to Mitsu; which means "Three Wells".

Whether or not the fortunes of the Mitsuis sprang, as they claim, from such a romantic origin is debatable, but what is certain is that this family became by far the most powerful and wealthy in Japan, if not in the whole world.

ANYTHING FOR PROFIT

That nearly one third of the total commerce of Nippon bore the trade-mark of the Mitsuis—a symbolic representation of their name—is only the beginning of a catalogue, for they owned shipping lines that before the war exceeded the total tonnage of Merchant vessels sailing under the French flag; they were Japan's biggest bankers, owned the bulk of her armament works, her largest insurance houses, possessed numerous plantations, Electric power plants, international brokerage organizations, railways, etc.

Nothing, so long as there was profit to be made, was outside their sphere. They possessed dozens of mines and scores of companies, large and small, ranging from the subjects already mentioned to cotton spinning, oil, flour, rayon, knitting, newspapers, condensed milk, leather, sulphur, camera films, poultry food, and numerous others. These companies were not all situated in Japan; some of them bore French, German, Italian, Dutch, and even English names.

After which it need hardly be pointed out that the Mitsuis played an extremely influential part in Japan's internal and foreign politics.

To some degree the extent of Mitsui influence was cloaked under the name of Zaibutsu, an association of the small number of families which together controlled something like three-quarters of Japan's commerce, but the Mitsui interests outweighed those of all the other members put together.

The Mitsuis had two avowed aims—the continual increase of their own power and wealth, and the glorification and aggrandisement of the Land of the Rising Sun. Every member of the family was dedicated to it and was controlled by a centuries-old constitution.

This constitution was a unique, and in many ways inhuman, collection of laws binding the Mitsuis together with the cold-bloodedness of a corporation rather than the warmth of a family. Every member was allowed a large income—though most of them lived in comparatively simple conditions—but the capital and extra profits were never touched. They were devoted to the furtherance of the Mitsui interests.

RIGID CONTROL

The lives of members of the family were far more rigidly controlled even than those of the most humble Japanese subject. Marriages were arranged solely by the council (this was not so great a hardship as the Westerner may imagine, since the Japanese male is allowed considerable "romantic" latitude outside wedlock). Birth-control was insisted on, since it was considered advisable that the family should not be allowed to grow to unmanageable proportions.

A certain standard of intelligence was required, and every young member was carefully watched by the council. If by the time he was sixteen he should be considered to be possessed of insufficient brains and commonsense to enable him to be a

(*Continued on page 7*).

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DO YOU WANT IT ?

Years may be added to our life and to the lives of our children as the result of sixteen years' research by middle-aged Professor Melvin Knisely, of Chicago University. He and his team of medical scientists believe they are on the brink of a great discovery—how to live longer without feeling old.

By checking decay of brain cells and the consequent decay—which we call old age—of the intricate muscles and organs the brain controls, science may soon begin to rejuvenate mankind.

Briefly, this is the scientists' theory: Age causes all parts of the human body to wear out, and since every part is influenced by the blood, the scientists are certain that it is the blood or some agent in the blood which leads to this deterioration. They may find the answer in 1948

Using live animals for the first time in this type of research, Professor Knisely and his helpers carried out hundreds of blood tests without inflicting the slightest injury or pain They also spent months studying human brain cells.

They focused beams of light on the whites of hundreds of annimals' eyes, carefully observing through microscopes the transparent blood vessels there. Day and night for weeks they studied also tiny blood vessels in the brains of sick animals, noting their effect on the body and how blood traffic "blocks" inevitably cause physical deterioration.

They believe that if science can discover a harmless drug which is able to free the blocked blood vessels and so prevent the premature loss of brain cells, which causes us to age, we may all be able to live years longer than we do now.

Old age to-day begins at 65, says science. For centuries men have sought vainly an infallible way to prolong human life. In the past hundred years, science, by the treatment and prevention of disease, has increased the average life of a man from 38 to 61 years and that of a woman from 40 to 64 years. But to day we still await the discovery of a true "elixir of life"—the secret of eternal youth.

Professor Serge Voronoff, whose "rejuvenation" treatment twenty years ago involved grafting monkey glands directly into the human body, never claimed that he could make people live for ever, but declared that life might be prolonged to 180 years.

In 1927, a man in Korea claimed that he had discovered the secret of perpetual youth in an ancient manuscript. This described how men in the remote past lived to be 500 years old. Their diet consisted of "cakes made from the barks of trees, a liberal allowance of water, two hours' sleep a day, and a daily massage." There is no record of anybody having tested this strange recipe.

Science has predicted that by A D 2,000 men will enjoy an earthly life of 200 years. It sounds fantastic, but meanwhile the battle against old age goes on and astounding developments dwarfing even those of Professor Knisely and his staff may take place within the next ten years, says a report.

"THE RATIONALIST."

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The Rationalist.

Monday 28-3-1949.

THE HINDU CODE BILL

The Indian Legislative Assembly, which is only the Constituent Assembly with an alias, is taking Hindu society to pieces by an enactment, and is imagining that it is thereby making it perfect, and making it strong and united. Politically our bosses have ordained that India should not be Hindu, and socially too they are enacting that Hindus should cease to be Hindu, by means of the Hindu Code Bill. It might rightly be called the "un-Hindu Code Bill"

One thought that one's own country-men in power would give the people some time to enjoy the "hard-won" freedom. Instead the public are kept in daily anxiety about one thing or another, and constant fear as to what new kind of mental torture they would next be subjected to.

After all the men at the helm are only an Interim Ministry. Flooding out the whole social structure and the whole religious structure, is not "interim" work. It is the work of men who think themselves the sole masters and permanent owners of a nation. For any one man, or set of men, to assume that they are that, is the height of ignorance.

That is by the way. We took up pen to examine some of the very glib and very shrieking remarks of a certain Mrs Renuka Roy in the Indian Assembly about the Hindu Code Bill, such as--

"The people who were opposing it to-day were the same people who used to oppose it before. When the alien Government was in power, naturally they had to adopt different tactics. These persons used to tell the alien Government that they were the "loyalists" and it was the Congress agitators alone who wanted social changes. The women of India realised then, Mrs. Roy said, that they must await the formation of the National Government before the legislation was passed."

"The same people, "posing as patriots" were to-day saying that the Congress would not win the elections if the Hindu Code Bill was passed. "If such persons are in the legislature to-day, it is by the grace of the Congress and so it shall be in future also."

"Answering an interruption by Mr. Naziruddin Ahmed, Mrs. Roy added: "I am surprised that my friend Naziruddin Ahmed should try to deny to his Hindu sisters what his women enjoy."

"To the eternal shame of Indian womanhood, there have been women who have knowingly and willingly agreed to become the second wives of such men."

"Oppositionists to the Bill, she said, had been going round the country telling ignorant women that it was the educated women who were trying to bring in laws by which they would be divorced. These women did not realise that divorce was a permissible measure and that provision had been made for alimony in cases of divorce. As a social worker she had come across numerous women who were forced to live a life of shame because they had not been trained to earn their livelihood."

"The cry had been raised by the oppositionists to social reform that the Hindu society was in danger. I should think it is in danger, grave danger, from those who would bind it and fetter it, who would allow outworn customs like weeds to choke up the very life of that society. Such persons are not the friends, but the enemies of Hindu society."

Mrs. Roy urged that those who were opposing the Bill should think it over once again and change their mind, lest they should find themselves left behind."

We do not know who Mrs. Renuka Ray is, and "we do not care" She may be a denizen of the back-waters of Assam, or a member of the flightiest Delhi set. She calls herself a social worker. That is a convenient label for persons who seek to live on public money raised by upper-hand or under-hand methods. Social workers, one expects, would be understanding, persuasive, and conciliatory. But even they, now-a-days, copy the arrogance, contemptuousness, and sneers of the politicians, on whom they are parasites.

National regeneration is not brought about by compulsion, destruction, and suppression. A society is not a military camp where men live under command, animalised into one pattern, chained from head to foot by fear of the court-martial. If Hindu society has survived conquerors and converters, if Hindus have felt one for thousands of years from one end of the land to the other regardless of provincial politics, it is because they felt the urge of one great and ancient religion, and one civilised mode of life and conduct.

If that back-ground is to be removed, that sentiment is to be killed by a quack concoction, then there will be no Hindu nation, but a so-called "Indian nation" composed of fissiperous individuals, intent on self-interest, and inspired by ill-will.

Not even Alnaschar could dream that a "secular State," which, if it means anything at all, means an anti-religious State, with denationalised men and desexed women and riotous boys, could become a strong nation. It will be but a swarm of men ready to disperse any moment.

Man has only two incentives in life, his altar and his hearth. When the altar is emptied, and the hearth is cold, he becomes

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Man has only two incentives in life, his altar and his hearth. When the altar is emptied, and the hearth is cold, he becomes ready for the cemetary, through arsenic, or via the railway line, lion's cage, or the Thames bridge. It was when normal men were sought to be dragooned by tyrants into forsaking their religion, that there occurred the exodus of pilgrims to America and the rise of the great "new world."

(To be continued). *Editor.*

ACKNOWLEDGMENT

We acknowledge with thanks a copy of the Panchanga or Ephemeris for the year Virodhi, by the well-known Almanac-makers of Mysore, Messrs Mahavidwan Sampath-Krishna Jois and Vidwan Krishna Jois. The Almanac is prepared according to both Siddhanta and Vakya Schools of Astrology.

Astrology based on Astronomy is an ancient science cultivated by Indians, Arabs, and Europeans. It is a field with which "Modern Science," has yet to familiarise itself.

The religious practices of true Hindus are indispensably connected with the calculations of Astrology in the annual Almanac.

Indian Astrology to-day is at a disadvantage because the calculations of the old giants, Bhaskara, Varahamihira and others, have yet to be brought up to date by observations of planetory motions of to-day. That requires the munificent interest of enlightened Hindu Maharajas like those of Mysore, Travancore, Cochin and Jaipur, and Hindu men of culture blessed by Fortune, Seths Dalmia, Birla, and others, who should donate two observatories, in North and South India for checking those motions and getting exact figures. Also committees which have the handling of religious funds like the Tirupathi Devasthanam Committee, should endow such an enterprise instead of misusing the funds for blatantly secular purposes. That is by the way.

The Almanac before us is embellished with much allied information useful to orthodox Hindus, and as usual deserves to be widely used by the public. *Editor.*

KOHINOOR
GOT BY A TRICK

When it was reported recently that the new Government of India had asked Britain to return the Koh-i-Noor, the great diamond adorning the royal crown, presented to Queen Victoria in 1850, it was suggested that England might do so, but at a price—part cancellation of the British sterling debt to India, for this great stone is estimated to be worth £120,400, apart from its traditional value.

Whatever fate awaits the diamond, which has been nicknamed "The Mountain of Light," its sinister history will never be forgotten. The legend that it carries ill-luck in its train has persisted since 1526, when Babur first records having seen it in Agra. For centuries it was coveted by Indian princes, and whenever it changed hands it was generally as a result of violence or fraud.

Even when a British film company set out to film the story of the Koh-i-Noor, its curse defeated their expedition. The players and technicians were dogged by extraordinary bad luck in India and Burma. An operator died at sea, a new one developed malaria, and leeches and poisonous nettles laid low many members of the company. At Singapore their aeroplane crashed; at Java a native camera-man died in a motor accident.

It is said that the Koh-i-Noor was once set in the Peacock Throne which stood in the Hall of Public Audience in Delhi.

Nadir Shah, the Persian conqueror of India, obtained the Koh-i Noor by an ingenious trick after vainly seeking the stone among the plunder of the Mogul Court. Seated with Mohammed Shah, last representative of the Mogal line, in ceremonious Durbar, he suggested that as a sign of friendship the pair should exchange turbans. Before his host (and prisoner) could protest, his Muslin turban was on the head of Nadir Shah, who had presented him in exchange with his national headdress, ornamented with jewels.

Concealed in the muslin turban, which Mohammad Shah had never, night or day, removed from his head before that moment, was the Koh-i-Noor diamond. Its presence there had been revealed to the Persian by a woman of the harem

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Continued from page 2.)

credit to the name he bore, he was disowned and made to take another. In his place a more promising youth was adopted from outside the clan and he became a member of the family. For, the Mitsuis had no room for failure; and by this means not only was the standard of intelligence kept high, but the deterioration consequent upon interbreeding avoided.

Divorce was forbidden and no man could resign from the council of his own free will. Not until his fellow members decided that age had begun to impair his faculties and that younger blood was needed, was he allowed to do so.

Young Mitsuis were given the best possible education in order to fit them for their careers, and in normal times the majority of them were sent for schooling to Britain, America, and other Western countries. As a result of such careful policy it is not to be wondered at that, imitative though the Japanese may be by nature, a high degree of efficiency and commercial far-sightedness must be placed to the credit of the Mitsuis.

Nearly two centuries ago they had realized the value of publicity and saw to it that their name was frequently brought into plays and books. Umbrellas could be borrowed from their store in wet weather—the name and trade-mark being prominently displayed thereon. They even arranged that a painting of the sacred mountain, Fujiyama, should depict the Mitsui emporium in the foreground.

OBJECT OF IT ALL

They were the first Far Eastern concern to use the double-entry system of book-keeping. They improved conditions in their factories too far above the average in Japan, because they realized that increased production per head would be the outcome.

As a result of the magnitude and variety of their interests the Mitsuis and a few other, and lesser, family trusts of Japan controlled almost everything they did not actually own. The private trader could not help but buy his goods from them. The small manufacturer had to purchase his raw materials from the same source and sell his finished products to them.

The ultimate object of the Mitsuis and the Army was to achieve the greater glory of the Japanese race; they had in the past differed as to the means to be employed. There is little doubt, however, that the Mitsuis were at one with the military in their preparations for war and the manner in which it was to be waged. They have been judged accordingly and therefore their famous career is being closed.

T. H.

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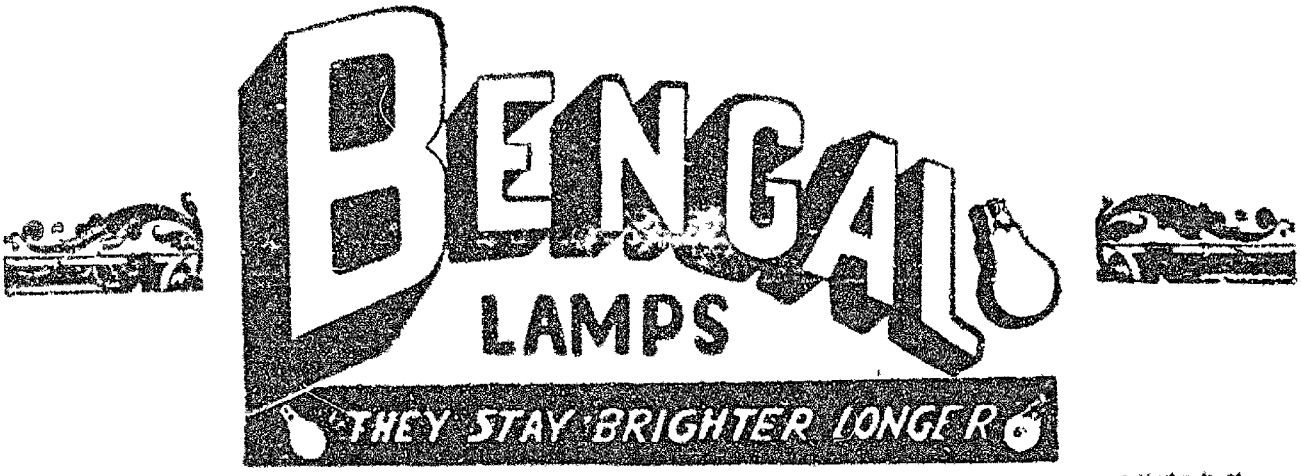

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DR. SIR M. VISVESVARAYA

There is a Sanskrit saying "Jeevan-bhadraani pasyati," meaning "If a man continues to live, he will see good things." Sir M. Visweswaraya, great son of Mysore, and Dewan of Mysore from 1912 to 1918, is now, 30 years later, receiving tributes, from institutions which owe him gratitude. Lately the University of Mysore offered him its Honorary Doctorate. And the Municipality of Mysore got his portrait unveiled in the Town Hall on the 29th last. The portrait was offered by Mr. E. P. Nanjappa, an enlightened Municipal Councillor, and both he, and the Chief Minister, Mr. K. C. Reddy, who performed the unveiling, spoke at length on Sir Visweswaraya's talents and achievements, and on what Mysore and Mysoreans owed to him. The speech of the President of the Municipal Council, Mr. T. Venkatramaniah, on the occasion is given below. The occasion was also utilised to present a souvenir to Mahavidwan N. Srikanta Sastry, the unofficial Poet Laureate of the Municipality.

ಹಿರಿಯರೆ, ಮತ್ತು ಪ್ರಧಾನ ಮಂತ್ರಿವರ್ಯರೆ,

ಮೈಸೂರು ನಗರದ ಪೌರಸಭೆಯು ಬಹು ಹಿಂದೆಯೇ ನೆರವೇರಿಸಬೇಕಾಗಿದ್ದ ಕರ್ತವ್ಯವನ್ನು ನಾವಿಂದು ನೆರವೇರಿಸುತ್ತಿದ್ದೇವೆ. ನಮ್ಮ ನಟ್ಟಿನ ಮೈಸೂರು ನಾಡಿನ ಸುಪುತ್ರರಲ್ಲಿ ಒಬ್ಬರಾದ ಸರ್. ಮೋಕ್ಷಗುಂಡಂ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಭಾವಚಿತ್ರ ಅನಾವರಣೋತ್ಸವವನ್ನು ನಾವಿಂದು ನೆರವೇರಿಸುತ್ತಿದ್ದೇವೆ. ನಿಜವಾಗಿಯೂ ಈ ಉತ್ಸವವನ್ನು ನೆರವೇರಿಸುವ ಭಾಗ್ಯ ನಮ್ಮದಾದುದಕ್ಕೆ ಇಂದಿನ ಪೌರಸಭೆಗೆ ಅತ್ಯಂತ ಆನಂದವಾಗಿದೆ.

ಈ ಉತ್ಸವ ಹೀಗೆ ನೆರವೇರಲು ಕಾರಣಕರ್ತರಾದವರಿಗೆ ನಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನು ಸಲ್ಲಿಸಬೇಕಾದುದು ನಮ್ಮ ಕರ್ತವ್ಯ ನಮ್ಮ ಪೌರಸಭಾಧ್ಯಕ್ಷರೂ, ವ್ಯಾಪಾರಿಗಳೂ ಆದ ಶ್ರೀಮಾನ್ ಇ. ಪಿ. ನಂಜಪ್ಪನವರು ಈ ಸೊಗಸಾದ ಚಿತ್ರವನ್ನು ಪ್ರೀತಿಯಿಂದಲೂ, ಔದಾರ್ಯದಿಂದಲೂ ಪೌರಸಭೆಗೆ ಅರ್ಪಿಸಿ ಉಪಕರಿಸಿದ್ದಾರೆ. ಅವರ ಈ ಸುಕಾರ್ಯಕ್ಕಾಗಿ ಈ ಪುರಸಭೆ ಅವರಿಗೆ ತುಂಬಾ ಋಣಿಯಾಗಿದೆ.

ನಮ್ಮ ಮೈಸೂರುನಾಡು ಅನೇಕ ವಿಧದಲ್ಲಿ ಭಾಗ್ಯಶಾಲಿಯಾಗಿರುವಂತೆಯೇ ಮಕ್ಕಳುಗಳಲ್ಲೂ ಒಬ್ಬ ಜನ ಸುಪುತ್ರರನ್ನು ಈ ನಾಡು ಪಡೆದಿದೆ. ತಮ್ಮ ಕನಸಿನಲ್ಲಿ, ತಮ್ಮ ನೆನಪಿನಲ್ಲಿ, ತಮ್ಮ ಕಾರ್ಯದಲ್ಲಿ, ತಮ್ಮ ಹುಡಿಯಲ್ಲಿ, ತಮ್ಮ ನಡೆಯಲ್ಲಿ ಯಾವಾಗಲೂ ಮೈಸೂರಿನ ಕೀರ್ತಿ ಮತ್ತು ಹಿರಿಮೆಯ ದೃಷ್ಟಿಯಿಂದ ದುಡಿದ ಪುಣ್ಯಾತ್ಮರು ನಮ್ಮ ನಾಡಿನಲ್ಲಿ ಬಹುಮಂದಿ ಜನ್ಮ ತಾಳಿದ್ದಾರೆ. ಇದರಿಂದಲೇ ನಮ್ಮ ನಾಡು ಮಾದರಿ ಮೈಸೂರಾಯಿತು. ಆ ಪುಣ್ಯಾತ್ಮರು ಯಾವಾಗಲೂ ಮೈಸೂರು ನಾಡು ಕರ್ಣಾಟಕಕ್ಕೆ ಕಣ್ಣಾಗಬೇಕು; ಕೇಂದ್ರವಾಗಬೇಕು; ಭಾರತಕ್ಕೆ ಭಾಗ್ಯವಾಗಬೇಕು ಎಂದು ನುಡಿದರು. ಯಾವುದೋ ಆಸೆಯಿಂದ ಯಾರಾದರೂ ಮೈಸೂರಿನ ವ್ಯಕ್ತಿತ್ವವನ್ನು ಅದರ ಸ್ಥಾನ ಮಾನವನ್ನು ಮಾರಿಕೊಳ್ಳಲು ಅವಕಾಶ ಮಾಡಿಕೊಟ್ಟಿದ್ದಿದ್ದರೆ ನಮ್ಮ ನಾಡು ಈ ಸ್ಥಾನವನ್ನು ಹೊಂದುತ್ತಿರಲಿಲ್ಲ; ಈ ಕೀರ್ತಿಗೇರುತ್ತಿರಲಿಲ್ಲ. ಹೀಗೆ ಮೈಸೂರಿನ ಕೀರ್ತಿಗೆ ದುಡಿದ ಪ್ರಮುಖರಲ್ಲಿ ಮೋಕ್ಷಗುಂಡಂ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ಒಬ್ಬರು.

ಶ್ರೀಮಾನ್ ಮೋಕ್ಷಗುಂಡಂ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳುವುದೇ ಒಂದು ಆನಂದದಾಯಕವಾದುದು ಅವರ ಬಾಲ್ಯ ಜನರ ಕಷ್ಟ ಕಾರ್ಪಣ್ಯಗಳ ಬಿಸಿಯಲ್ಲಿ ಬೆಳೆದುದು. ಅವರ ವಿದ್ಯಾರ್ಜನೆ ದೇಶದ ಹಿತದೃಷ್ಟಿಯಲ್ಲಿ ಆಯಿತು. ಮೊದಲಿಂದಲೂ ಅವರದು ಶ್ರಮಜೀವನ, ವಿಶಾಲದೃಷ್ಟಿ, ಶುದ್ಧ ಮನಸ್ಸು, ತಾಯಿನಾಡನ್ನು ಸುಖ ಸಂತೋಷದಿಂದ ನಲಿಯುವ ಬೃಂದಾವನವನ್ನಾಗಿ ಮಾಡುವ ಮಹತ್ವಾಂಕ್ಷೆ ಇನ್ನೂ ತೊಂಬತ್ತು ವರ್ಷ ವಯಸ್ಸು ಸಮೀಪಿಸುತ್ತಿದ್ದುವ ಮುಪ್ಪಿನಲ್ಲೂ ಆಕಾಂಕ್ಷೆಯಿಂದಲೇ ಆ ಸಂಕಲ್ಪದಿಂದಲೇ ಶ್ರಮಿಸುತ್ತಿದ್ದಾರೆ.

ಹೇಳುವುದಾದರೆ ನಿಜವಾಗಿಯೂ ಗ್ರಾಮಾಭಿವೃದ್ಧಿಯ ಯೋಜನೆ ಅವರು ನಮ್ಮ ದಿವಾನರಾಗಿದ್ದಕಾಲದಲ್ಲೇ ಪ್ರಾರಂಭವಾದುದು. ನಮ್ಮ ವಯಸ್ಕರನ್ನೆಲ್ಲ ವಿದ್ಯಾಸಂಪನ್ನರಾಗಿ ಮಾಡಬೇಕೆಂಬ ಚಳುವಳಿಯನ್ನು ಅವರೇ ಪ್ರಾರಂಭಿಸಿದವರು. ಅವರ ಕಾಲದಲ್ಲೇ ರಾತ್ರಿ ಶಾಲೆಗಳು ಪ್ರಾರಂಭವಾದುದು. ದೇಶದಲ್ಲಿ ಅಪಾರವಾಗಿ ಸಿಗುವ ನೀರಿನ ಪ್ರವಾಹಗಳನ್ನು ಸರಿಯಾದ ರೀತಿಯಲ್ಲಿ ಉಪಯೋಗಿಸಿಕೊಂಡು ನೀರಾವರಿ ಕಾಲುವೆಗಳನ್ನು ಹೆಚ್ಚಿಸಿ, ದೇಶದಲ್ಲಿ ಸುಭಿಕ್ಷೆ ನೆಲಸುವಂತೆ ಮಾಡಲು ನಾಡಿನಲ್ಲಿ ಕೈಗಾರಿಕೆಗಳು ಹೆಚ್ಚಿ ಅಭಿವೃದ್ಧಿ ಕಾಣುವಂತೆ ಮಾಡಲು ಕಾರ್ಯಕೈಗೊಂಡವರು ಅವರು.

ಶ್ರೀಮಾನ್ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು ನಮ್ಮ ನಾಡಿನ ಉನ್ನತಸ್ಥಾನದಲ್ಲಿದ್ದರು. ಆದರೂ ಅವರ ಜೀವನ ಸಾಧಾರಣ ಮನುಷ್ಯನ ಜೀವನ

(*Continued on page 7*).

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P. O.

Post Offices in India handled 2,152·5 million postal articles during the year 1948-49, according to the report presented by the Posts and Telegraphs Department to the members of the Constituent Assembly.

Money orders of the value of Rs. 148 crores were issued and Savings Banks accounts to the extent of 9·99 million were transacted. The number of telegrams was 23·87 while 3,809 million trunk calls were put through during the year.

The total assets of the department, which has a staff of 1,53 026 and 777 gazetted officers, stood at about Rs 35 crores on April 1, 1948.

One thousand seven hundred and three post offices were opened in rural areas during the year. Of these Madras had the largest number with 557, the United Provinces had 302 and Bihar 187. Efforts are being made, says the report, to open a post office in every village with a population of 2,000; but where this is not possible on financial considerations, a system of "dak sewaks" has been introduced, whereby one person combines the duties of Postmaster, Postman and mail carrier.

This is supplemented by mobile post offices. A post office on wheels has been operating, collecting mails, selling stamps, registering letters and booking money orders in 150 villages on the Nagpur-Wardha-Yeotmal-Amraoti region in the Central Provinces and Berar.

The outstanding development of the year has been the introduction of an inland night air mail service linking up the principal cities of Bombay, Calcutta, Madras, Delhi, and Nagpur. This service enables mails posted to the principal cities on the previous evening to be delivered at destinations the next day.

The department overhauled its complaints organisation in order to ensure proper and speedy investigation of public complaints and to check "nepotism and corruption."

On October 15, 1948, there were 117,197 telephone connections in India. The Calcutta automatisation scheme has been finalised and orders placed for part of the equipment. Thirty public call offices were opened during the year bringing their total number to 572.

In addition to the landline telegraph communication, a large wireless network is being set up. New stations were opened at Gauhati and additional transmitters installed at Delhi, Calcutta, Madras and Bombay.

Large schemes of expansion, says the report, are in progress, and it is proposed to give speedier postal and telegraphic services to the public. The department also proposes to give additional welfare facilities to its workers.

Dealing with the Overseas Communications Service, the report says that the Government of India have entered into an agreement called "Overall Agreement" which provides for the establishment of a commonwealth Tele-communications Board for promoting and co-ordinating the efficiency and development of the external telegraph services of the commonwealth. Under this agreement, the Oceanic Cable System and the wireless relay stations used for passing transit traffic will be regarded as the "common-user system," the annual recurring cost of which will be recovered from the partner Governments in proportion to their net profits from the working of external tele-communications services. All commonwealth countries have agreed to sign the Overall Agreement Scheme with the exception of Pakistan which is still considering the matter.

The following developments have been undertaken after the acquisition of the service by Government: (1) Opening of radio-photo service between Bombay and London: (2) inauguration of multi-address Press broadcast for the benefit of our embassies abroad: (3) radio telegraph service with the Indonesian Republic.

India is at present directly connected by radio telegraph with the United Kingdom, the United States of America, China and Australia. The radio telegraph service with Japan, suspended during the war, is to be reopened shortly.

The Rationalist.

Monday 4-4-1949.

AN INTERNATIONAL CONFERENCE

On the 28th last Mysore made fresh history by becoming the venue of an International Conference. The International Conference for Forestry and Timber utilisation for Asia and the Pacific was held in the very decorative hall of the Cheluvamba Mansions. His Highness the Maharaja had been shown the courtesy of being invited to open the Conference. Mr. Jaiaramdas Dowlatram, one of the Ministers of the India Government, dealing with the unfortunate and unsatisfactory Food Portfolio, made the Welcome Speech. Delegates had come from most of the East Asian and Pacific countries. The Indian delegation was headed by Sir T. Vijayaraghavachar, and he was the President-elect of the Conference. This is the gentleman, who got into the lists of the India Governmenment after the First World War, and asked the Canadian women to call him "Dear one," when he went there for a Conference, as his name was too long. For long years he has been Chairman of a body called 'The Imperial Council of Agricultural Research." It could not be said to have been a busy body. If it had done something useful the food position in India would not have been as bad as it is. He seems to be still able to pull wires at Delhi, and to have his wires pulled by Delhi. We do not know what "kick he gets out of it." If that is his philosophy of life, we do not envy him. It is not the Hindu philosophy of life.

Incidentally Mysoreans had the pleasure of hearing their Maharaja's speech in French on the occasion, and His Highness himself had the experience of listening to his own speech in French from the lips of a French dame.

Incidentally also, when Monsieur M. Leloup, Director of this Branch of the Food and Agricultural Organization of the United Nations, was reading his Address in French the thought struck us that long speeches in International Conferences in unknown languages were a bore to most of the delegates, and that they provoked only amused contempt in their minds, though the speeches might look impressive to the speakers' own countrymen when sent home by officious press-correspondents.

His Highness the Maharaja's Opening speech is given below with the heading in French:

Discours de bienvenue de son altesse le Maharaja Sri Jayachamaraja Wadiyar Bahadur, G.C.B. G.C.S.I. Maharaja de Mysore.

"Delegates of the International Forestry and Timber Utilisation Conference for Asia and the Pacific, Ladies and Gentlemen,

It gives me great pleasure to extend a warm welcome to you all who have come here to participate in this Conference convened by the Food and Agriculture Organisation of the United Nations, and to wish every success to your deliberations.

I learn that the first Forestry Conference was held about two years ago in Czechoslovakia, a country in the heart of Europe and rich in forest wealth, and the second, in Brazil last year, the home of great forests, in South America. It is in the fitness of things that India, celebrated not only for her magnificent forests and forest resources but also for the research work of the Forest Research Institute in Dehradun, has been selected as the venue

this year for the Third International Conference.

It is a matter for special gratification to me that the Government of India decided to hold this Conference here in Mysore State. The State occupies a prominent place on the Deccan Plateau with an average elevation of over 2,000 feet. Climate is therefore salubrious, there being no abnormal variations of temperature between hot and cold seasons. But there is considerable variation in rainfall. The Sahyadri mountains known as the Western Ghats, which fringe the western boundary of the State, rise like a giant wall to heights of 2,000 feet and over, cut across the main direction of the rain-bearing winds from the Arabian Sea and cause very heavy rains between Jun and September in this region. The rainfall decreases very rapidly as we proceed eastward where ultimately we have about 12 inches of rain a year as against 3:0 inches in the western region. The rains are seasonal with long periods of drought between January and June. Governed principally by this rainfall, the forests of Mysore are also varied in type and composition. In the west, we have the evergreen zone where the vegetation is luxuriant. Adjoining the zone to the east, is the moist deciduous forest zone containing valuable woods like teak, rosewood, and etc. To the east of this zone, we have the dry open forests where we obtain most of our sandalwood well-known throughout the world over. The forest resources of Mysore are being systematically exploited for providing the several needs of the country, and our forests provide the raw materials for several thriving industries in the State.

The problems associated with Forestry are many and varied and require to be tackled with vigour and wisdom if we have to succeed in securing the economic advancement of the country and a better standard of living. The problem of providing fuel and the material for housing in many of the countries, requires immediate attention. In countries particularly where steel is scarce, a successful solution of the housing problem largely depends on making available more and more timber. Forests can be fruitful sources of leaf manure and fodder for cattle and contribute effectively to the increased production of Food. Soil erosion which has proved a menace to agriculture in several regions can be counteracted by wise reafforestation. The proper utilisation of minor forest produce like herbs, honey, wax, and etc., cannot but be useful in several ways. Industrial development in certain spheres depends on the availability of sufficient raw materials which Forests only can provide. To mention only a few, the paper, rayon and alcohol industries are dependent on Forest produce. I have indicated just a few aspects of Forestry only to show how the progress of the country is closely linked with a wise handling of the problems of Forestry.

The objective of this Conference is to tackle the manifold problems connected with the improvement and utilisation of forest resources. The first step in such a task will, of course, be a correct stock-taking of the situation together with a definition of the main issues that will have to be tackled.

I am gratified to know that the Conference has a comprehensive agenda before it and I fervently hope that the work of this Conference will be crowned with success and the objects for which this Conference has been convened will be fulfilled for the mutual benefit of all the participating nations.

Let me once more express my sincere pleasure at having the opportunity of welcoming the delegates from so many nations to this Conference and wishing them very pleasant days during their stay here."

AMERICA'S TRANSPORT

The Transportation Association of America (TAA) reveals that the United States' transportation facilities include more than 30,000,000 automobiles, more than 7,000,000 trucks, 130,000 buses, 10,000 vessels engaged in commercial transport, 42,000 locomotives, 1,700,000 freight cars, and nearly 100,000 civil aircraft.

There are 1,627 inter-city trucking companies and thousands of smaller motor carriers, 267 inter-city bus companies, 225 coastal and inland-water shipping companies, 682 railroads, 16 scheduled airlines, and 71 pipeline companies.

Available to these operators are 3,313,000 miles of highway, 30,533 miles of inland waterways, 390,000 miles of railroad track, 6,000 airports, and 140,000 miles of petroleum pipe lines!

GREETINGS

Christians date their calendar from the career of Christ. Musalmans commence theirs from the career of Mahommad. They are both historical. Hindus, on the other hand, are scientific, and base their calendar on the motions of the Sun and Moon.

The Lunar New year has just commenced. It is the practice of mankind to take the occasion to congratulate friends and wellwishers on surviving the troubles of the year that is past, and to convey the wish that during the new year, they may be blessed with bodily health and mental strength to bear its troubles with success.

That, we think, is what is meant by New Year Greetings. We extend the Greetings to our Readers on the occasion of the Lunar New Year.

Editor.

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SANYASI AYURVEDIC PHARMACY, (R.M.),
Halka No. 22, AMRITSAR.

(Continued from page 2.)

ದೊಡನೆ ಹೊಂದಿಕೊಂಡು ನಡೆಯುತ್ತಿತ್ತು. ದೇಹದ ಪ್ರತಿಯೊಂದು ಭಾಗಕ್ಕೂ ಸಮನಾಗಿ ರಕ್ತವು ಚಲಿಸುವಂತೆ ಮಾಡುವ ಹೃದಯ ದಂತಿದ್ದರು. ಸಮಸ್ತನಾಡಿನ ಹಿತದೃಷ್ಟಿ ಅವರದು. ಮರೆತಾದರೂ ಅವರು ಸಂಕುಚಿತಭಾವನೆಗೆ, ಸ್ವಾರ್ಥಪರತೆಗೆ ಎಂದೂ ಕಿಂಚಿತ್ತೂ ಮಾರುಹೋದವರಲ್ಲ. ಅವರು ದಿವಾನಪದವಿಯನ್ನು ಸ್ವೀಕರಿಸಬೇಕೆಂದು ಆಹ್ವಾನ ಬಂದಾಗಿನ ಒಂದು ಪ್ರಸಂಗವನ್ನು ಈಗ ನೆನಸಿಕೊಳ್ಳುವುದರಿಂದ ಮನಸ್ಸು ಶುದ್ಧಿಯಾದೀತು. ದಿವಾನರಾಗಿ ದೇಶಸೇವೆ ಸಲ್ಲಿಸಬೇಕೆಂದು ಅವರಿಗೆ ಆಹ್ವಾನ ಬಂತು. ಆಗಿನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರಿನ ದಿವಾನಗಿರಿ ಎಂದರೆ ಸರ್ವಶಕ್ತವಾದ ಸ್ಥಾನ. ಆಹ್ವಾನ ವನ್ನು ಮುಂದಿಟ್ಟುಕೊಂಡು ಯೋಚನೆ ಮಾಡಿದರು ತನ್ನ ಹತ್ತಿರದ ಬಂಧುಗಳನ್ನೆಲ್ಲ ಬರಮಾಡಿಕೊಂಡರು. ಅವರೆಲ್ಲರೂ ಯಾವ ಪ್ರಯೋಜನಕ್ಕೂ ತಮಗೆ ಬಂದಿರತಕ್ಕ ಅಧಿಕಾರವನ್ನು ಉಪಯೋಗಿಸಿಕೊಳ್ಳುವುದಿಲ್ಲವೆಂದು ಭರವಸೆಕೊಟ್ಟರೆ ಮಾತ್ರ ತಾವು ಆ ಪದವಿಯನ್ನು ಸ್ವೀಕರಿಸುವುದಾಗಿ ತಿಳಿಸಿದರು. ಬಂಧುಗಳೆಲ್ಲರೂ ಆರೀತಿ ಭರವಸೆಕೊಟ್ಟನಂತರವೆ ಅವರು ದಿವಾನ ಪದವಿಯನ್ನು ಅಲಂಕರಿಸಿದರಂತೆ. ಈ ಪ್ರಸಂಗ ನಿಜವಾಗಿಯೂ ಉನ್ನತಸ್ಥಾನದಲ್ಲಿರುವವರಿಗೆ ಒಂದು ಎಚ್ಚರಿಕೆಯಾದ ಮಾದ್ದು.

ಹಿರಿಯರಿಗೆ ಈ ಪುಣ್ಯಾತ್ಮರನ್ನು ಇಂದು ನಮ್ಮ ಮುಂದಿಟ್ಟುಕೊಳ್ಳುತ್ತಿದ್ದೇವೆ, ಅವರ ಆದರ್ಶವನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳುತ್ತಿದೇವೆ. ಇದು ದೇಶದ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ನಮ್ಮ ಅಭಿವೃದ್ಧಿ ಅಡಗಿದೆ ಎಂಬುದನ್ನೂ ಸಮಾಜದ ಹಿತದಲ್ಲಿ ನಮ್ಮ ಹಿತ ಅಡಗಿದೆ ಎಂಬುದನ್ನೂ ವರ್ತಿಸುವಂತೆ ಮಾಡಲಿ.

ನಮ್ಮ ನೆಚ್ಚಿನ ಪ್ರಧಾನಿಗಳಾದ ಶ್ರೀ ಚಂಗಲರಾಯರೆಡ್ಡಿಯವರೇ! ಸರ್ ಮೋಕ್ಷಗುಂಡಂ ವಿಶ್ವೇಶ್ವರಯ್ಯನವರ ಈ ಭಾವಚಿತ್ರದ ಅನಾವರಣೋತ್ಸವವನ್ನು ದಯವಿಟ್ಟು ನಡೆಸಿಕೊಟ್ಟು ಉಪಕರಿಸಬೇಕಾಗಿ ಸವಿನಯದಿಂದ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ಪುರಸಭೆಯ ಪ್ರಾರ್ಥನೆಗೆ ಮನ್ನಣೆಯಿತ್ತು ನಾವು ಏರ್ಪಡಿಸತಕ್ಕ ಸಮಾರಂಭಗಳಿಗೆ ಅನ್ವಯಿಸುವಂತೆ ಸ್ವಾಗತ ಪದ್ಯಗಳನ್ನು ರಚಿಸಿಕೊಟ್ಟು ಉಪಕರಿಸುತ್ತಿರುವ ಅಸ್ಥಾನ ಮಹಾವಿದ್ವಾನ್ ಸಂಜನಗೂಡು ಶ್ರೀ ಶ್ರೀಕಂಠಶಾಸ್ತ್ರಿಗಳವರಿಗೆ ತಾವು ಕೃಪೆಮಾಡಿ ಸಾರಿತೋಷಕವನ್ನು ಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ತಮ್ಮ ಈ ಉಪಕಾರಕ್ಕಾಗಿ ನಮ್ಮ ಪುರಸಭೆ ತಮಗೆ ಚಿರಋಣಿಯಾಗಿದೆ.

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—The Manager,
"Rationalist", Mysore.

A WORTHY LIFE

Sir John Boyd-Orr, one of the new Barons of 1949, and recently retired Director General of the United Nations Food and Agriculture Organization, did not start off with the intention of becoming a scientist. Son of an Ayrshire farmer and lay preacher, his first university degree was taken in Divinity. His first book was not about food and nutrition—it was a study of the Scotish Church. But university debates about Darvinism had drawn him towards biological science and he decided he would rather be a doctor than a preacher.

He used his degree in Divinity to obtain a job as a teacher. When he had thus saved up enough money he went back to Glasgow University to be a medical student. He qualified—but did not become a doctor. What he had seen of Glasgow's slums during hospital work had changed his ambitions again. He had just started to carry out research on the relationships between food and health,—in a laboratory in a cellar, and at a salary much below a doctor's income—when the first world war broke out.

He became a front line M.O. and acquired a D.S.O. and M.C. and bar. When peace came he went back to his humble laboratory, later to be built up into the world-famous Rowett Research Institute, with himself as its first Director.

By 1930 he was a world authority on problems of nutrition. But he was a reformer as well as scientist. He thundered about the folly of food surpluses in a world in which so many were under-nourished. He wrote books and articles, made speeches, became an independent M.P. He was a dour, determined rebel. The first conference of F.A.O. elected him Director-General. Now retired after two and a half years in that arduous post, he is still fighting for better nutrition.

"VARTHAMAN"

Mysore City seems to be specialising in 3 pie papers. The latest to take birth is "Varthaman", Edited by Mr. Srikantiah, and published Mr. V. T. Raman of Messrs V. R. Brothers, Mysore. The birth of a news-paper is like a child being born, into an unwelcoming world. Whatever its prospects the child cannot refuse to be born. We wish the new journal a long, respectable, and useful career.

Editor.

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MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN., HON. MEMBER AND MEDALIST, INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE. FELLOW, MYSORE UNIVERSITY 1928-29, EDITOR: YAJURVEDA II VOLS. & RIGVEDA PADA; EDITOR "RATIONALIST".

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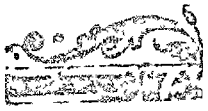

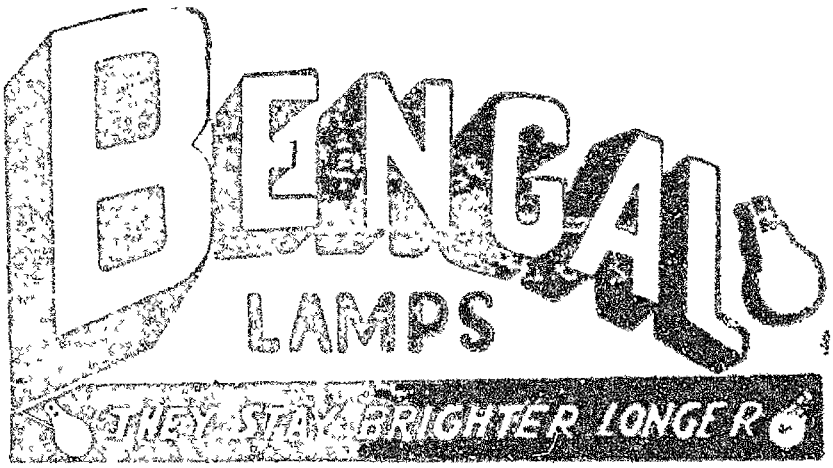

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 30] Monday 11—4—1949 [Price 0—1—6.

Rs. 10,000 Free!

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STAMPS

In view of the recent statement in the Indian Assembly that Mahatma Gandhi's figure would not be used on stamps and currency for sentimental reasons, the following should be of interest.

"Six hundred pounds to see his face,
Posting around from place to place."

That was sung about John Connell, a former Post-master-General in New Brunswick, who, without authority, had stamps issued bearing the effigy of his head!

He was sacked, and lost a pension of £600 a year, but to-day these "Connell" stamps are worth almost as much as Connell's own penalty. The stamp was repudiated, and the jingle, "Six hundred pounds to see his face," was sung in taverns, but what happened to these 600,000 stamps of 1892 is a mystery because they are so rare At that time, of course, most Dominions stamps bore the head of Queen Victoria.

Some valuable stamps are not stamps at all, strictly speaking, but are what is technically termed an "Essay"—that is, a test specimen. Although early "Penny Blacks" carry the head of Queen Victoria, you may be lucky enough to find a Prince Consort label. It was never issued as a stamp but was prepared to show how a stamp similar to our first penny stamps could be printed by a cheaper process.

There was a king who did not mind people licking the back of his stamp, but objected to having his features obliterated with a franking machine. When Sicily, then an independent State, issued its first stamps difficulty was experienced in selecting a design. The choice of a picture lay between the king's portrait and his armorial bearings, but as the latter had been used on Neapolitan stamps the former was selected. Then there was trouble about the colours, red and green were undesirable because they formed the component parts of the banner and cockade of the Italians!

POSTMARK EXPERIMENT

It is, however, difficult to get a series of stamps each value of which has a different colour, without using red and green; so they had to adopt shades of these as different as possible from the hues of the Italian national colours.

Next, a third difficulty arose. King "Bomba" thought that if his features were obliterated on his stamps by means of a postmark it would be the first step towards obliterating himself from the face of Sicily! So he objected to having his features rudely stampted out. This difficulty was surmounted by using a postmark bearing a frame design which was intended (though it was rarely successful) to cancel the stamp without putting the king's portrait to the indignity of an ugly smudge.

If you were offered the chance of having your face on a stamp you would probably accept, but General Salomon, formerly President of Hayti, objected to having his face shown on a stamp when Hayti joined the Postal Union in 1881.

The head of Liberty was used instead. But after the stamps had been in circulation for some time it was whispered that the picture on the stamps was a portrait of Mrs. Salomon. There seems to have been some slight resemblance.

Like many political leaders in this part of the world, President Salomon did not have a very long term of office and after two years he had to flee to Cuba. This worried the postal authorities, who were left with nearly half a million stamps on their hands bearing the portrait of (allegedly) Salomon's wife! They did not want to pay for a new printing, so arranged for an Act to be passed ordering all stamps to be affixed upside down on envelopes! All letters bearing the stamps the right way up were charged double postage on delivery.

(*Continued on page 7*).

WANTED

Agents and Stockists for our newly arrived U.S.A. Fountain Pens. Write for sample and Free Agency terms to:

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74 G. E. Road, (2705),
DELHI.

N.B.—*Correspond in English only.*

[Now that two Commissions are seeking to study the condition of the Mysore University, we reproduce the following survey published by us sometime ago.] Ed.

THE MYSORE UNIVERSITY JUNGLE

We are told that our expression "gutter-politicians" with respect to the affairs of the above in our last issue, made some one remark, "See to what level Josyer's English has descended." But others told us that the expression "jungle" fitly described the University as it was at present, and that the term "gutter politicians" was perfectly all right.

We have no wish to use wrong epithets, or hurt any body, just as a doctor has no wish to prick wrongly or to pain needlessly.

It has been notorious that for some time past, since the present Vice-Chancellor came, the University has become a raging wilderness, thanks to the depredations of two or three wild beasts; like a tiger, a cheeta, and a bear which have got into a closed dwelling house through the window, and are making havoc of its furniture and fittings and food-stuffs: not tamed wild beasts from a circus, which would evince at least a few decencies of behaviour, but raw brutes which give free vent to their foul greed and venomous passions.

A Vokkaligar member, a Lingayat member, and Christian non-member of the University Council seem to be playing foot-ball with the affairs of the University, and that with no rules of the game. At every Council Meeting the main thing seems to be to see which Brahmin employee could be shot down, and which Vokkaligar or Lingayat could be shot up. The Vice-Chancellor, poor soul, is happy to be a Vice-Chancellor. He has no ambitions, except to grab in as many Muslims as possible. He does not lay claim to much learning. We do not know what else he does lay claim to.

A Vice-Chancellor ought to be learned, eager to surround himself with learning, and impart learning and mental and character training to the youth of the country, so that they might lead lives of honesty, efficiency, goodness and virtue, and contribute to the strength and stability of the State.

But in the Mysore University today, learning is discounted, learning is starved, degraded and humiliated. Admissions without learning, promotions without learning, passes without learning, appointments without learning, and examinerships without learning, have become the order of the day in a so-called seat of learning, just because a few gutter-politicians,—politicians who sacrifice patriotism, justice, honesty, and every other noble feeling at the altar of communalism, and, like rats which come out of the sewers during night and make havoc in houses to fill their own belly, seek only to grab offices for their own relatives or community,—are allowed to run amuck in the University Council. The other members seem to be in a stupor, and the Vice-Chancellor is unable to control even those meetings, as he was unable to control the last Senate meeting and allowed a mob to dictate the resolutions, and is letting the University become one of the worst conducted in the land.

Equipments are not given, Professorships are not filled up. Lecturers on cheap pay are made to slave as Assistant Professors for years and even as Professors in charge, and then suddenly they are toppled, and some puppy, some whelp, which cannot even bark, some soft kitten which cannot even meaou, is pushed up, and is left to make a mess of

(Continued on page 6.)

The Rationalist.

Monday 11-4-1949.

THE HINDU CODE BILL

II

Mrs. Renuka Ray says that those who were opposing the Bill today were those who were supporting the "alien" Government in the past, and adds "The same people, posing as patriots were today saying that the Congress would not win the elections if the Hindu Code Bill was passed", and as though paying a tribute to the Congress, declares, "if such persons are in the legislature today, it is by the grace of the Congress, and so it shall be in the future also."

If the speaker means anything at all by those words, she means that the Congress did not allow free elections last time, that they were mock-elections like those that the Congress Secretary warns about in Pondichery, that only Congress-men, Congress stooges, and such others as would wag their tails to the Congress, were permitted to be elected, that the Legislature does not represent the popular will but only the Congress will, and that "so it shall be in future also." If that is not her meaning, she will have to do a lot of explaining away.

In her anxiety to discredit and fling abuse on those cultured and God-fearing Hindus in the Assembly who are protesting against such tearing up of the roots of Hinduism, she has blurted out words which are most damaging to the Congress itself. We present those words to the Congress Working Committee, and ask them whether the words are true, and we are to have only mock elections and packed legislatures in India in future. It is not a thing for Mrs. Renuka Ray or any Congressman, however high, to be proud of. It is a sure road to Fascism, and Fascism is not an infant which will survive long. History has taught us that, though it seems to be the inevitable tendency of men in power everywhere.

Mock elections, packed Councils, suppression of opposition, youth bands, gestapo, and concentration camps, are the trade-marks of Fascism. And if in Mrs. Renuka Ray's and her leaders' view that is how we are ruled and will be ruled hereafter, we can only let Fate take its course. But let them not claim that there is the ghost of a resemblance between that and the Gandhian precepts of Love, Truth, and Non-violence.

In Hindu ethics the family is the social unit. That principle has reigned in Hindu society for tens of thousand years. If our past has been great it is due to the social structure, moral code, and religious background of the Hindu nation. If you condemn and destroy those three, you cast away the kernel and keep the rind. You may fill it with mud, and make it look round, like the sportsman who stuffs the tiger-skin and makes it appear like a tiger.

In European society the individual is the unit. In the Communist State the State is the only unit, and the nation is a glutinous lump like a bee-hive.

If Mrs. Renuka Ray and those by whom she is mislead, wish to Europeanise India, honesty, and Gandhi-ism, if they have got any of it, require that they should say so, and use their power to that end. But, ignorant creatures that they are, they pretend to despise European civilsation but are fully copying it, and really despise their own civilisation while they claim it to have been great!

The bulk of the Hindu nation do not care who runs the Government, a so-called alien, so-called nationalist, or so-called internationalist. They only wish to keep the torch of their culture and tradition alight, and to hand on the torch to their successors. They are the patriots of the land, and they are loyal to their culture. It is those who seek to burst up their culture and to denationalise them, that are of questionable patriotism, and are loyal to nothing, not even to Mahatma Gandhi. Untrained in Hindu ways of thought and action they are alien in outlook, and seek to reduce the whole people to their level.

Dr. Ambedkar may be an able and respectable man, but is he an expert in Hinduism? Is Sir B. N. Rao a scholar in Hindu culture? Is he a 100 per cent Hindu, or 10 per cent Hindu? And is Mrs. Renuka Ray a great Hindu? If she knew a little bit of Hinduism, she would not be so intolerant of opposition, she would know that blustering and bullying are not the virtues of Indian womanhood. And yet she says in her tirade, "I should think Hindu society is in danger, grave danger from those who would bind it and fetter it, who would allow outworn customs like weeds to choke up the very life of that society. Such persons are not the friends, but the enemies of Hindu society."

This is raving madness. Orthodox and honest Hindus seek to bind nobody and fetter nobody, except themselves. They have not prevented Mrs. Ray, and women of her ilk, and men of her ilk, from living their own lives in their own mad way. To degenerate and denationalised men and women Indian customs might appear outworn. To them licentious conduct and outlandish modes might seem palatable, and Indian customs ugly and worthless. But their silly prejudice does not make the customs inherently worthless. They are the product of holy and thoughtful men and a gracious society, and still motivate the lives of millions of Indians. Those of them that are worn out will disappear of themselves, and those of them that we weaklings are unable to practise will fall out of use. But it is not for people like Mrs. Renuka Ray to coerce us and bully us into dropping them by militaristic legislation. The Hinduism of the whole Indian Lesislative Assembly cannot be said to make up a lorry load. It can easily go into Mrs. Renuka Ray's hand-bag, along with her lip-stick and powder puff. For such a body to talk big about regenerating Hinduism, by cutting off its roots and lopping off its branches, shows to what excesses unchecked political power will lead men and women

There is an American saying,

"Get religion like a Methodist
Experince it like a Baptist,
Stick to it like a Lutheran,
Conciliate it like a Congregationalist,
Be proud of it like an Episcopalian,
Simplify it like a Quaker,
Glorify it like a Jew,
Pay for it like a Presbyterian,
Practice it like a Christian Scientist,
Work at it like the Salvation Army,
Propagate it like a Roman Catholic,
Enjoy it like a Negro,"

and, we should add

"Forsake it like a Hindu"!

(To be continued). *Editor.*

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—2—6
7.	Small-pox and its treatment in Vedic Times	0—2—0

(*Continued from page 3.*)

the University, without sufficient knowledge, without capacity to teach, without intelligence to examine.

The midsummer-madness has reached such a pitch that the most junior employees are appointed Chief Examiners, not because of learning or experience, but because of their caste! We hope the Vice-Chancellor will read a paper before the next Inter-University Board meeting, of this special weird feature of his bizarre University, if he can pick up energy enough for that.

Let us point out that in the past millenniums and centuries Mysore has been a bright spot, a spot of attraction, to far off lands and far off people, even to epochal men. Agastya and Gowtama, Rama, Arjuna, Chandragupta and Asoka, Shankara and Ramanuja, have sought this land, hallowed it with their foot-tread and found refuge in it Vidyaranya from here inaugurated the much famed Vijayanagar Empire. And since the lucky Prince, Yadu Raya, by accident or God's design, wandered into Mysore and laid the roots of his Dynasty here, under his successive descendants, it has risen from strength to strength, and won laurels, from the Vijayanagar Emperor, from the Moghul Emperor, from the Peshwas, from the British, and even from Napolean!

Are we heading the other way now? We have stepped into daugerous times. What is the wisdom of degrading the University standard and producing undeserving graduates in bulk, like a greedy brick-maker who produces half-burnt bricks, which crumble when put to use? The present practice of graduation by grace will only make the nation weakling, contemptible, and torn with internal feuds.

And, you can't make the service conditions in the University hellish, while in every other service the servant is becoming the master. If the un-just service conditions of the University prevailed in the Binny Mills, or Gold Fields, or the Sugar Company, the Labour Minister, Mr. Bhashyam, would shout the heavens down. If it occurred in the Railways, there would be lightning strikes.

We urge that this non-official nepotism in the University should cease. And lest it should be converted into official nepotism, we suggest that Ministers K. C. Reddy, H. C. Dasappa, Bhashyam and Chandrasekharayya have a meeting under the Chairmanship of H.H. the Chancellor, and give a fair deal to the unfortunates who have been serving the University loyally, and improve its equipment, so that it might become an honour to the State, instead of tending to become a danger and a disgrace!

Editor.

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(*Continued from page 2.*)

RELIGION AND HISTORY

Many religion stamps have interesting stories. Malta issued a series showing Biblical scenes in which the island's early history has featured. One of the best is the so called "St Paul" stamp, the present-day value of which is much in excess of its 10s.

Once the three-cornered Cape of Good Hope stamps were considered to be of very great value, and, like the so called "Death Mask" stamps of Servia were eagerly sought by collectors. Every school-boy longed to own one. It was the cream of every collection, from Royalty downwards. Since those days many other specimens have been discovered and peak catalogue values of "Capes" are not so high as they were. Though a really rare specimen is still extremely valuable. I cannot stress too strongly that not *every* triangular Cape is valuable. High saleroom prices go to triangular specimens embracing a number of rare points, and collectors should refer to the technical books before paying any considerable sum of money.

All the earlier issues include the figure of a seated woman, alleged to represent Hope. A triangular stamp is not rare merely because there is the seated figure. Later issues do not include the figure, anyway. The rare specimens are the penny issues. The Cape does not now issue its own stamps, as the area has been merged into the postal service of the Union of South Africa.

There is still a glamour about the old triangular stamps, but I would remind collectors that high prices are often paid for the more normal-looking (rectangular) Cape stamps which include line-engraved portraits of Queen Victoria. These are an elaborate version of our old Penny Blacks.

To-day the tendency is not to take so much interest in the stories behind the stamps as in the technical details which make them valuable—small misprints, for instance. But the stories are often more interesting than the actual stamps themselves.

J.P.

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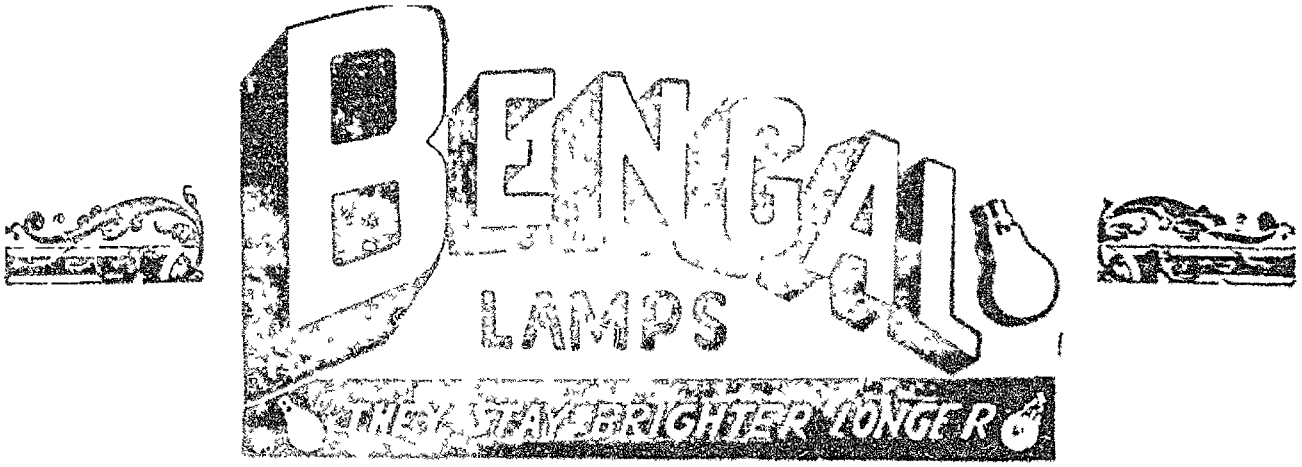

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

Vol. IX No. 31] Monday 18—4—1949 [Price 0—1—(

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VALMIKI AND RAMAYANA

The greatness of the Sage-Poet Valmiki was expounded recently on the occasion of the celebration of Valmiki Day under the auspices of the Madras Sanskrit Academy at Ranada Hall Mylapore. Mr. N Chandrasekhar Iyer presided.

The Satyamurthy Endowment Lecture in Sanskrit was delivered on the occasion by Mr. K. S. Ganapathi Sastrigal, Sanskrit Pandit, Victoria College, Palghat, and the Right Hon'ble Srinivasa Sastry, lecture in English on "the Poet as a Sthitapragna," by Mr. K. Chandrasekharan.

Mr. N. Chandrasekhara Iyer said that it was fitting that they should spend the evening in reverent contemplation of Valmiki on the birthday of Sri Rama, whom Valmiki in his abounding gratitude recreated and gave to the world in the great epic of Ramayana, which had earned universal fame. Ramayana was a mountain of precious stone, from which poets of later days chiselled and made precious ornaments.

Ramayana had a perennial appeal and it expounded the "Asrama civilisation" as distinguished from "Mahabharatha civilisation". The former was based on "sanatanadharma," enjoining on everyone to do his duty. Valmiki had depicted Rama, as not being fully conscious of his divinity and Rama's life as a life of suffering. If they wanted to achieve the ideal of Ram Rajya, they should strive to train themselves in that discipline, which kings and people underwent during Rama's regime A study of Ramayana improved one's character and heightened the stature, the speaker added.

Mr. Ganapathi Sastrigal, delivering his lecture in Sanskrit, stressed the need for propagating Ramayana, which showed the path of Dharma and of righteousness and was an embodiment of Vedas.

Delivering the Rt. Hon'ble Srinivasa Sastry lecture, Mr K Chandrasekharan expounded Valmiki as a "Sthitapragna" which meant one possessing the qualities that go a long way to keep the human personality in integration. These qualities as reflected in Ramayana—steadfast wisdom steering clear of extremes, devotion to truth, and detachment—went to make up Valmiki a "Sthitapragna". Valmiki's life and his world were reflected in Ramayana and Rama offered the poet the best solution of how heaven became earth and Co became man.

Mr. N. Chandrasekhara Iyer congratulated th lecturers and Dr. V. Raghavan proposed a vote c thanks.

AN EMOTIONAL POET

Inaugurating Ramayana lectures at the Y.M.I.A Mylapore branch, Mr. P. V. Rajamannar, th Chief Justice of the Madras High Court, said the judged by any standard Valmiki's Ramayana wa the greatest piece of literature and Valmiki, master poet The Chief Justice congratulated th association for arranging lectures on Ramayan when there appeared to be "a serious danger t the best of their ancient culture."

He added: Valmiki's Ramayana has been rerute as the greatest Sanskrit literature. Though belonged to Adikavya, there was somethin different from other Sanskrit scriptures—Vede and Upanishads—the Mahakavyas. Unlike Mahi kavyas, passages in Ramayana were in spiritua metaphysical and artistic plane. In them, emotio played a vital part and the emotion was the sou of the poet, he remarked.

Judged by any standard—standards of the Ea and the West—Valmiki was one of the greates poets who lived at any time in any countr According to the Western Standards, his poetr was sensuous, grand and easy. Judged by thei own eastern standards, he was occupying revered place. Great and small poets were greatl influenced by him.

"Ramayana does not mean a great work of ar which undoubtedly it is. But it is also a synthesi of our ideals of life," the Chief Justice adde Apart from its great influence upon mankind i general, from the lowest to the highest intellec tual, it represented the "highest ideals of conduct This could not be minimised because it was havin its sway over the human conduct even today.

Further, this great epic clearly portrayed "th ideal teacher, ideal brother, ideal husband, ide wife, ideal devotee and ideal everything."

A WORTHY DONATION

The Sharadavilas Intermediate College, Mysore,—which, even under the efficient and popular Ministry of ours, is yet to receive the grants to which it is entitled under the rules, which both the University Authorities and Educational Authorities seem too small-minded to give effect to,—acknowledge with grateful thanks a munificent donation of Rs. 100 as encouragement to Sanskrit, by Sri D. Srinivasa Iyer, Ex. M.L A. of Madras, and Mirasdar, Gobichetty-palyam.

We are no fanatics for Sanskrit,—as some people are fanatics for the "Secular State,"—but we know that Sanskrit is the Treasure-chest of the culture of India, and viewing the Earth as one, and Mankind as one, it is also the Treasure-chest of the culture of the world.

Western science and so-called "Modern Knowledge," are yet far behind the scientific knowledge imbedded in Sanskrit. The Bhattnagars, Ghoshs, Ramans, and Krishnans are but infants lisping and toddling towards the peaks of knowledge which their ancestors had climbed and planted their flags on centuries ago.

Therefore Sanskrit is to "Independent India" not merely a language, but a ship carrying us to far Continents of Knowledge. The sooner that truth is recognised the better.

As one who seems to have recognised that truth Mr. D. Srinivasa Iyer deserves our compliments. It is all the more creditable that he should have promised to make the donation annual

Ed.

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The Rationalist.

Monday 18-4-1949.

THE HINDU CODE BILL

III

"I am surprised that my friend Naziruddin Ahmad should try to deny to his Hindu sisters what his women enjoy," snaps Mrs. Renuka Ray referring to equal division of property.

But Mrs. Ray forgets that Mr. Naziruddin Ahmad's women enjoy polygamy, that the Prophet allows four wives to each man, and that, besides, Arabs sometimes exchange wives. The Prophet has also said, "We must give women greater indulgence, for they are weaker while equally tempted, and less able to stand temptation. So we must cover them with our cloaks."

But while Mrs. Ray wants Muslim Women's rights of property, she is not prepared for Muslim women's polygamy. She cries out, "To the eternal shame of Indian womanhood, there have been women who have knowingly and willingly agreed to become the second wives of such men"

She considers it shameful to become the legally wedded second wife of a married man. We might quote to her a saying ascribed to Charles II of England, "The philosophy of life, is the philosophy of the barnyard,—and can be aptly framed in less than a dozen words. "Two hens and one cock, or two cocks and one hen!" "

Since Mrs. Ray urges divorce, it would seem that she is well aware of the above, and quite in favour of the above. So her objection to becoming legal second wives is not on account of the Hindu ideal of the sanctity of wedlock as exemplified in the lives of Rama and Sita. What she wants is, in effect, that the second wife should kick out the first wife by the gateway of the divorce. That evidently is not ignoble from her standpoint.

"As a social worker she had come across numerous women who were forced to live a life shame because they had not been trained to earn their livelihood," she says. She is silent about her sisters, also numerous, who are trained to earn their livelihood, and yet live a life of shame. And Mrs. Ray and her set do not seem to realise what harvest of shame will be reaped by the kind of future that they are planning for Indian women.

She has gone to Lake Success at the cost of the Indian taxpayer. We would ask her to visit the night clubs, students' resorts, and dance-halls in those parts, and judge whether that type of life is more honourable than those led by Mrs. Motilal Nehru and Mrs. Mahatma Gandhi.

Is the Hindu Code Bill aiming at the pattern of life led by Mrs. Gandhi and Mrs. Nehru senior, or the contrary? If the latter, why does she not say straight away that it is absurd for Indians to have raised a memorial to Mrs. Gandhi and held her up as a model to Indian womanhood?

She dare not do that. But she dares to command those who oppose the bill "to change their mind, lest they should be left behind." Whose behind? And what does she mean by their being "left behind." Did they ever beg her to take them with her? Having been bred in Hindu culture, and knowing it to be better than western culture, they oppose its being twisted out of shape by men and women untrained in that culture.

Her conception that Indian women are held in bondage and are treated like chattel, is a morbid misconception. Men of India have

showered their love, showered their wealth, and showered their protection on women. Even today they have raised lavish memorials for women like Mrs. Gandhi and Mrs. Nehru, not for any special achievement of theirs, but for having been good wives to prominent men. England has raised no such memorial to Mrs. Pym, Mrs. Hampden, Mrs. Cromwell, Mrs. Gladstone, or Mrs. LLoyd George. Mrs. Churchill does not expect any such honour either.

Yet they do not howl like Mrs Renuka Ray who does not seem to know when she is well off. She seeks to make of Indian women Hollywood Cinema stars, one of whom, when asked to check a rumour that she was going to divorce her fourth husband, chirped out, "Don't be silly. Why should I divorce him? I hardly know him!"

Therefore it is not the honest orthodox who have to think again, but Mrs. Ray and her leaders who have to think again.

It is not we, but an American who asks, "Is it always right to interpret "advanced" social legislation as social progress? May not too much social legislation be the eye-glasses, hearing devices, artificial teeth, and crutches, with which we are arming ourselves in order to meet the increasing decrepitude of our aging society? I do not deny their usefulness, but I wonder whether they are real milestones of social progress."

That is rather mildly put, like a whisper of conscience. We pass on the whisper to Mrs. Ray, and Messrs. Nehru and Patel and Ambedkar.

Editor.

A PLEASANT FUNCTION

On the 15th last Mysore was provided with a new centre of attraction in the form of a pleasant Picture House under the management of the Maharajkumar Balendushah of Tehri-Gharwal, and Sri S. N. Bhatia. The building, adorning Chamaraja Road, one of the great roads of the City, was constructed with considerable Engineering skill by the well-known Peninsular Construction Company of Mysore, and converted a dull and dark spot of the City into one of light and life. The Engineers received due acknowledgments from Mr. Bhatia on the occasion of the opening ceremony, which was performed by Mr. K. T. Bhashyam, a Minister of the local Government. The function was well-attended by the elite of the City, who witnessed the Hindi production "Ramban", based on the eternal story of Ramayan. Mr. Bhatia conveyed the desire of the management to offer enjoyment and enlightenment to the public of the City, and invited their patronage. Sweets were distributed to the invitees, who wished the management every success in their laudable enterprise.

Ed,

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THE AMERICAN PRESIDENT

The President of the United States has a peculiar office. It expects him to deal adequately with all the great questions which arise in the management of a great nation, and at the same time burdens him with petty routine duties that occupy his time and waste his mental and physical energies. It is probably the most trying office in the world. Warren Harding, when a candidate for the Presidency, remarked, "Being President is, after all, a simple job." Harding was elected President and died before his term of office had expired!

The Constitution of the United States of America is more concerned with the methods to be adopted in electing a President than with defining his duties after election. The Constitution vests in the President the Executive power, appoints him Commander-in-Chief of the Army and Navy, and authorises him to require the opinions in writing of other Governmental executives. It gives him the power to grant pardons in all cases except impeachments. He may make treaties with the advice and consent of the Senate, appoint judges, diplomats and other named officials. He may summon Congress in extra session and adjourn that body when Senate and House of Representatives fail to agree. He is required from time to time to give Congress information of the state of the Union and recommend to their consideration such measures as he shall judge necessary and expedient. He must sign all Bills enacted by Congress and take care that the laws be faithfully executed.

The job, as outlined by the Constitution, sounds imposing. Such responsibilities are enough to awe any man. But in actual practice it is the routine of office which weighs heaviest The appointment of a second-class postmaster may cause more vexation and anxiety at the White House than the laying down of some important Administrative policy. It is incredible, but at one time the President was required to sign the wills of all Indians who died. Even now there are many other similarly petty tasks that he is called upon to perform and unable to delegate without special act of Congress.

The same signature that might begin or end a war is required to create a notary public in the district of Columbia. The notaries of Washington and district hold commissions which have been signed personally by the President. Furthermore, one signature does not last for the notary's lifetime. The commissions are of the expiring variety, and each renewal likewise requires the President's signature.

The President must also sign certain extraordinary expense accounts of United States marshals. Whenever a public health officer is sent to inspect prospective immigrants at some American Consulate abroad, his order to go must be signed by the President. If an ensign or a second lieutenant in the Army or Marines is tried by court-martial the findings of the court must go before the President for his approval. The overworked signature is also required to certain Acts of the Legislatures of the Philippines and Porto Rico.

These are merely a few of the lesser duties which threaten every President with writer's cramp, and worse. There are slightly more important papers including nominations to the Senate, messages to Congress, applications for pardons and clemency, exequaturs recognising Consular officers of foreign Governments, extradition warrants, ratification of treaties, and so on, through a long list calling for the President's personal attention and signature. The number of these public documents is in round figures, about 25,000 a year, or an average of 70 papers a day. To this must be added the President's correspondence, the time spent in dictating letters and signing them, and the letters drawn up by his secretaries and other subordinates which go out over the President's signature.

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More and more is expected of the White House in the way of letters to be read at public occasions throughout the country. The President cannot attend more than a small fraction of the functions to which he is invited, and policy requires that his refusal should be softened by letters phrasing sentiments appropriate to the gathering Some previous President began this pleasant but onerous task, and it has swelled with the years into a job that occupies some hours every week, and it is still growing.

In theory the executive powers granted to the President are delegated to the heads of the ten Departments who compose his "Cabinet". With the administrative affairs of his Departments the President need have little to do. but in many cases the affairs of two Departments often overlap, sometimes conflict There have even been feuds. These are issues which must be decided upon by the President, and as they are usually of a recurrent nature they constitute a real burden. Heavier burdens still come from the many bureaux, commissions, and boards which are not under any particular department.

A typical day in the life of a President of the United States goes something like this. When he reaches his desk in the executive offices of the White House he spends a few minutes examining the list of callers with appointments. They include Congressmen, Government officials, foreign visitors, and personages of importance. The morning is consumed by a succession of short meetings and discussions. At twelve o'clock there may be a hand-shaking parade. Visitors to Washington persuade Congressmen to obtain for them a momentary introduction to the President. Mr. Coolidge, when he was President, sometimes shook as many as 500 hands in one morning but fortunately this unofficial ceremony has been greatly curtailed since then.

After lunch the President returns to his desk, although even at his own table he has not been free, as there are usually official guests at every meal except breakfast. The afternoon is spent in signing letters and documents and dealing with such other callers as may be entitled to an audience. After tea the President retires to his own study, the large oval room on the second floor of the White House. Even there he is not free from work. There are three bulky scrap books containing cuttings from all newspapers that have reached the White House during the course of the day. One volume gives the news of the day as it relates to Government affairs, the second deals with business and financial news, while the third contains editorials. From these cuttings the President informs himself of the state of the Union as required by the Constitution.

W. F.

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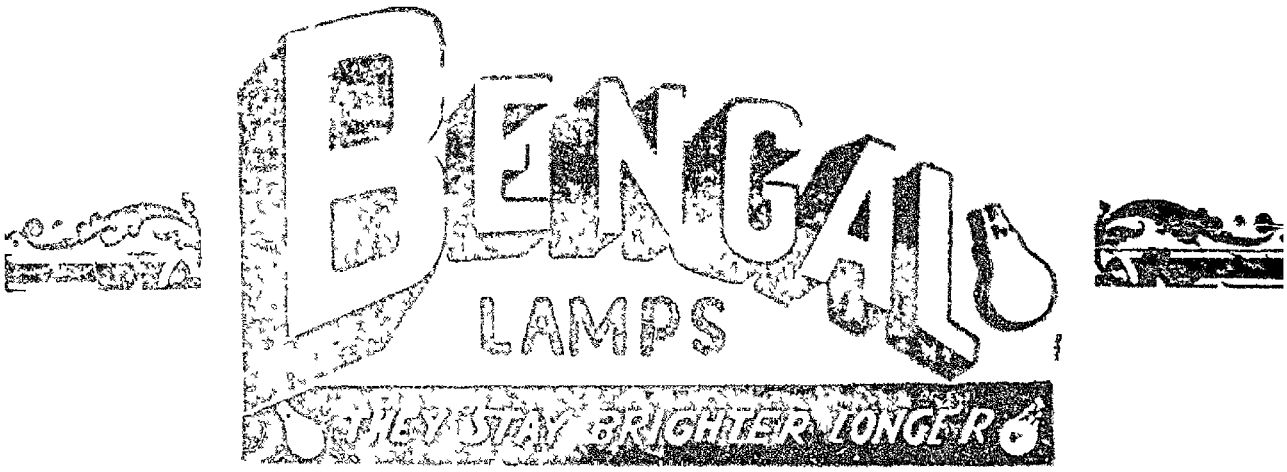

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THE RATIONALIST

A Weekly

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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Saika No. 22, AMRITSAR.

INDEPENDENT INDIA

Some thoughts on its economic set up by

Sri V. K. Srinivasan, M.A.

We have achieved Political Independence—a complete change over.

Will there be or should there be any change in economic and social life of the people? There might be quite a number of ideas and many suggestions aiming at the welfare and good of the people, society, and the country. These suggestions and ideas should not be static or rigid as society and progress are always dynamic.

We find around us—to a greater or lesser degree—inequality of ability, equipment, and acquisition or possession, among various individuals of the society. This causes frustration, and struggle. All because everyone *wants to live*! This *desire to exist* is the beginning of all trouble

Great men have said that every living being tends to preserve itself—'Wills to live'—(Why? We do not know!) by protecting itself by means of acquiring things (or factors) that help its existence. The very first factor that helped the human being to preserve his life was land, and his effort to acquire this factor was known as labour, and the result of his effort was possession, capital, wealth, or property.

After granting that human being has a right to exist (in this unfortunate world) it will only be fair for each individual to acquire just enough for his existence and to allow others to exist too in this limited space and resources of our small earth. But all our troubles and misfortunes are due to our going beyond our reasonable limits of desires or wants, and trespassing into others' spheres.

As it was not possible for each one to live by himself, groups or societies were formed. Then our troubles also increased! The free individual became dependent on his society for his personal security, and safety of his property or possession. As the population increased the difficulties also increased and problems and complications set in. Attempts to set them right and solve them to make life worth living, resulted in framing rules, restrictions, and laws in social, economic, religious and political structures. There are many number of these systems ending in "isms" adding to the confusion and complications of human existence.

After giving careful and unbiassed consideration to all these various idealogical structures, can we not think of a new system by adopting all that is really good and helpful in these "isms"? Let us attempt to build such a structure on the basis of taking the individual and his basic needs for his existence as the beginning of the society which ultimately form the problems of the State. Thus, let me start with the idea that for the preservation of his 'Self' and propagation of his 'Species' a group is formed, called a family, which is a miniature 'Society', wherein adjustments, adaptations and sacrifices are made among the various individuals to maintain the security of this family unit. The safety and integrity of this unit depend upon the sphere of its activity within a reasonable limit. We shall take this limit of a family unit as consisting of *eight* persons; husband, wife, four children and two dependents (old and aged parents, etc.) The *minimum* basic necessities required by each person should be provided (guaranteed) by having (or granting) *one* acre wet, *two* acres garden and *five* acres dry land for each individual. The *maximum* that this family unit can acquire or possess shall not exceed *fifty* acres of wet, *one hundred* acres of garden and *two hundred* acres of dry land. There should not be any inequality in possession or inheritance of property as between man and woman or daughter and son.

If an individual joins service or does business he or she can relinquish his or her portion of the land to others and can get back the same or any other land when he or she leaves the service (Government or other) or wants to settle on land.

The individual can opt out of the family unit after he or she is of 18 years of age.

By re-distributing the land on this basis to the 'units', the State will help to relieve the unjust consideration and congestion of holding of land from the hands of a few 'wolves'. The family unit will have the right to acquire land up to the maximum limit, and divide or partition it to the minimum as fixed above among its members equally but it will have no right to alienate the property—either mortage or hypothecate with possession (or contract debt on its security for unproductive purposes) to any individual except the State. Welfare centres for the old, decrepit, and desabled persons should be established by the State.

(To be continued)

PRECIOUS STONES

Man's advance from nudity to raiment covers the story of his progress. The discovery of the fascination of dress and ornament is perhaps the most interesting phase of civilisation. A factor which has contributed much to the creation and adoption of jewellery is superstition. Early man adorned himself with many objects, doubtless in the belief that they exerted some beneficial influence on the wearer. The discovery of new metals led to the adoption of these early ornaments in these materials.

Time in its passage assigned an ever-increasing horde of mythical beliefs and superstitious fears both to the wearing of ornaments and to the materials of which they were wrought.

RELIGIOUS BELIEFS

Among Hindus certain ornaments and metals have come to be closely linked with religious beliefs, rites and rituals. Gold and, in a lesser degree, silver are believed to have the power of scaring away spirits and counter-acting demoniacal influences. The apparent logical explanation for this belief seems to be that based on the scarcity and value of these metals. Of secondary importance is the idea that the colours, yellow and white, are obnoxious to evil spirits; hence their aversion to gold and silver. These metals are believed to be particularly effective in the form of ornaments, possibly because they combine a decorative element with a mystic significance.

Though this superstitious belief was the original motive that guided people of an earlier age, it is today not the only reason for the prevailing practice of loading women and children with ornaments. In more recent times it has come to mean a sort of investment and insurance to the average man, and it is this thought that prompts him today as much as does the superstitious belief.

Iron, too, is believed to scare away demons, and figures to some extent in this realm. The basis for this belief is debatable and while some say its virtues depend on its black colour, which is obnoxious to evil spirits, others avow that a plausible explanation may be that in all cases of swooning or seizure, iron is of great value either applied in the form of a cautery or used as a lancet to let blood.

Yet another explanation that is advanced is that it is a very interesting survival of folk thought. The Agariyas, the primitive iron smelters of the Central Indian Hills have deified iron under the form of Lohasura as the Kaseras or brass founders worship brass as Kansasûra. The idea appears in many various forms. It is a material of which weapons are made, for, it is a common belief that the evil spirit is such a fool that he runs against the sharp edge of the weapon and is wounded. Hence the constant mention of a magic sword in folklore. In India iron rings are worn as amulets against disease, an iron bangle is worn by the Bengali woman as a symbol of her *soubhagya* (married state) and the Sikh wears an iron *kada*.

This supernatural power is not restricted to metals alone. Coral and other marine products come next in value as possessors of beneficial powers. Coral is particularly valued in the form of a necklace and its ashes are used in various rustic remedies and stimulants. While in Gujerat a coral ring serves as a protection against evil influence, in Bengal mourners touch it as a form of purification. According to an old belief in England, coral warded off lightning, protected ships and houses from whirlwinds, tempests and storms, and was hung round the necks of babies to assist teething.

Shells are also said to possess some such attributes, in particular the, *Shankh* or conch-shell which is reverenced by the Hindus and is used in temples and at religious ceremonies. An antidote to the ever-lurking Evil Eye is the *cowry* shell which is frequently seen round the necks of children. It is with the same intent tied round the neck or pasterns of a valued horse, cow or buffalo. The shell armlet worn by women is believed to exercise the same protective influence

(*Continued on page 6*)

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The Rationalist.

Monday 25-4-1949.

BIG FISH TALK

"India is great," because our area is 17 lakhs of square miles, and our number is 35 crores. Our friends, the fish have an area of 14 crores of square miles, and their number is in millions of crores. How great they must be then!

So the biggest of us may be proud to be compared with fish.

Fish fight each other, play with each other, hold conferences with mute eloquence, protect each other, and eat each other, that is, the big ones swallow the smaller ones. They may have an unwritten history of their own.

We are not indulging in a dream like Addison, or intending to be satirical like Swift. We are only trying to explain the title above.

During last week some of our Big Fish have made utterances, which we would like to interpret for our readers.

To start with. Sir Vithal Chandavarker, President of the Bombay Mill-Owners' Association. He said at the recent Conference of that bloated body,

"There was a sharp rise in cloth production which stood at 4,319 million yards in 1948 as compared with 3,837 million yards in the preceding year. The output of yarn in 1948 was 1,445 million pounds as compared with 1,316 million pounds in 1947. Profits of the industry were generally higher than those earned in the previous year, but this, he explained, was "due mostly to the removal of cloth control by the Government of India for a period of three or four months early in 1948, contrary to the advice tendered by the Industry's Committee of the Control Board."

Sir Vithal charged the Government of India with having made "a scapegoat" of the industry when textile prices soared up after the decontrol of cloth last year.

Last year, he said, Government had been informed "in unmistakable terms" that if control was removed, the law of supply and demand would come into operation.

"It was the Government who had let down the people and the country, which in any other democratic country would have precipitated a Cabinet crisis," he said.

Sir Vithal criticised the scheme of distribution of cloth and yarn followed by the Textile Commissioner and the Government of India. He said there should be no question of picking and choosing by the Provincial Governments' nominees, the productive capacity of the mills not having kept pace with "peoples' tastes and fashions."

Provincial distribution should, so far as qualities were concerned, strictly follow pre-war consumption trends in respect of qualities and quantities in each province.

"A co-ordinated plan for the industrias development of the country is an excellent ideal with which nobody can quarrel, but to clothe the Government and their officers with powers which they are not at all competent to exercise, is fundamentally wrong in principle and is bound to have serious repercussions on the industrial development of the country."

Says Sir Vithal, and hits the Government of India with a broadside. Like Kumbhakarna they are at first rather surprised at the hit, and then hit the ball back to the nets. Their reaction to the attack is given below in the words of a New Delhi news-hound:"

"The observations made by Sir Vithal Chandavarkar, President of the Mill-owners'

Association, Bombay, at the annual meeting of the Association wherein he charged the Government of India with having made a scapegoat of the Textile industry were characterised in New Delhi as a belated and futile attempt to absolve the industry of its responsibility for the rise in prices following decontrol.

It is said that a large number of textile mills unscrupulously violated the price structure fixed by the industry itself. Before the textile control was lifted, the Government of India were assured by the textile industry at meetings of the Industry Committee of the Textile Control Board and the Textile Advisory Committee that prices would be fixed at a reasonable level and Government were urged not to fix the prices.

Despite these assurances and warnings given by Government that they will take serious notice of any mill exceeding the price level fixed by the industry," prices rose inordinately high within six weeks of decontrol, so much so even the Mill-owners' Association, Bombay, held a meeting calling every member to honour the control orders and condemning persons attempting to secure higher prices than those fixed by the Textile panel. Even threats of expulsion and disciplinary action against members found guilty of defying the price structure fixed by the industry were of no avail."

(To be continued). *Editor.*

MARRIAGE

CHI. K. SUBRAMANYAM, son of Sri R Krishnaswami, Merchant, Mysore, with SOW. SARADA, daughter of Sri K. Venkatesa Iyer, Madras, on 22-4-49 at Kesari Kanya Vidyalaya Buildings, Mylapore, Madras.

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MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH

(*Continued from page 3.*)

Precious and semi-precious stones have their share of this value. In one special combination of nine varieties known as the *nauratan* nine gems—they are specially efficacious: the ruby sacred to the sun, the pearl to the moon, coral to Mars, emerald to Mercury, topaz to Jupitar, diamond to Venus, sapphire to Saturn, amethyst to Rahu and the cat's eye to Ketu. There is a cycle of legends woven around this theme of the combined strength of these nine jewels and Indian folklore abounds with reference to the *Nauratan Naulakha*, the nine gem, nine-lakh necklace.

Many and fascinating are the tales recounted of the rare qualities of precious stones. The blue saphire, nilam, sacred to Shani or Saturn must on no account be worn without the knowledge and consent of an astrologer for it is an unlucky stone save far certain peop'e. For this reason the wearer must, in accordance with this bel ef, test the stone by keeping it under his pillow for three days starting from Saturday, the day that honours Saturn. During this time if no nightmare disturbs the slumber of the person and no mishap befalls him, he should continue to wear it.

The amethyst obtains its name from the reputed virtue it possesses of preventing the wearer of this stone from being affected by wine. The turquoise or Firoza is considered a mystic stone by the Muslims. So also is the onyx known as the *Sulaimani* or stone of Solomon. Carbuncles and coral, beryl, pearls and rubies too are attributed mystic virtues. Persons with skin affections are advised to wear a pearl ring but one in which the pearl touches the skin as this contact is supposed to be beneficial and helps clear a bad skin.

PANNA DIAMOND LEGEND

A strange story is the one connected with the diamond finds in Panna. As the people know it and relate it, it goes like this. Once upon a time there came to Panna a holy man who had with him a diamond as large as a cartwheel. On hearing of this the Raja made an attempt to take it away by force, but the sadhu learning of his intention hid it away in the ground, telling the Raja that the diamond wheel would never be found by anyone but would remain in his dominion. The local population say that all the diamonds found since in Panna were fragments of the sadhu's wheel.

Manifold virtues are ascribed to beads and this belief in their efficacy is believed to be the basis of the creation and prevailing use of rosaries. These are almost certainly of Eastern origin and were imported into Europe in the Middle Ages in imitation of those worn by Hindu and Buddhist ascetics. Tulsi (basil) beads are sacred to the Vaishnavite sect and those of the Rudraksha to the Shaivite.

In Maharashtra black beads are considered lucky and this belief has given rise to their use in the form of *mangal sutra*, which literally means auspicious string, a necklace that signifies a woman's married state. In South India the same necklet is known as the *thali* and has the same symbolical significance.

These and many more curious beliefs and superstitions embellish folk thought and add romance to the story of jewellery. M.K.

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Halka No 33 AMRITSAR

GANDHI MEMORIAL COLLECTIONS

The following figures of voluntary and involuntary collections from industrialists will be read with interest:

Province	Amounts	P. C.
Bombay	2,14,70,000	42.75
Bengal	1,12,39,000	22.25
United Provinces	38,72,000	7.75
Madras	32,39,000	6.50
Bihar	19,21,000	4.00
Madhya Bharat	10,54,000	2.25
Assam	10,42,000	2.00
Baroda	8,32,000	1.50
Delhi	8,29,000	1.50
Mysore	7,96,000	1.50
Central Provinces	7,43,000	1.50
Saurashtra	6,00,000	1.25
Hyderabad (Dn).	4,25,000	.75
Others	26,40,151	4.50
Total	5,07,51,151	100.00

Industry-wise the following are the contributions received:

Industries	Amounts	P. C.
Textiles	2,11,78,000	42.00
Jute	49,66,000	9.75
Sugar	40.46,000	8.00
Banks	30,23,000	6.00
Steel	21,05,000	4.00
Tea	19,44,000	3.75
Coal	15,82,000	3.00
Insurance	13,57,000	2.75
Engineering	13,39,000	2.75
Cement	9,71,000	2.00
Rubber	9,06,000	1.75
Paper	7,84.000	1.50
Hydro Electric	7,20.000	1.50
Vanaspati	6,58,000	1.25
Woollen	5,70,000	1.00
Matches	4.06,000	.75
Others	42,36,151	8.25
Total	5,07,51,151	100.00

MEN ARE BETTER-LOOKING

Recently there was a passage-at-arms in the Madras Assembly about beauty test for bus-conductresses. A Minister remarked that men were generally handsome. The following American opinion is given for what it is worth.

"Men are better-looking than women, even in Hollywood. Women seem better-looking, but they're not—they only look that way because they use cosmetics, hairdressers, and variegated clothes. Men seem drab by comparison because they have about the same haircut, and wear about the same things and colors. Dress women as men dress, give them men's haircuts, and they would look even less attractive than men do Actually, men as a rule are endowed by nature with better eyelashes, better eyebrows, better complexions than women. In a big family of boys and girls you'll find more handsome brothers than sisters.

It's nature's idea; not mine. Man, like other male animals and birds, started out to be the attractive sex, and women chose their mates. As soon as man got the notion that he was boss, and began to do the choosing, women began to make themselves as attractive as possible."

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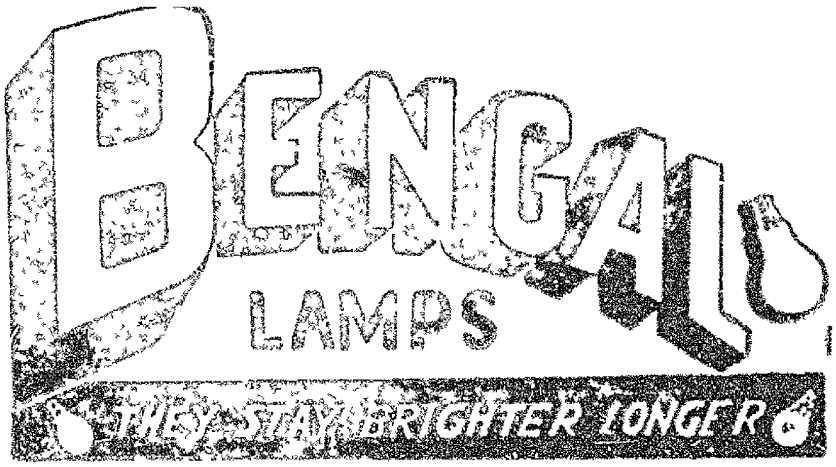

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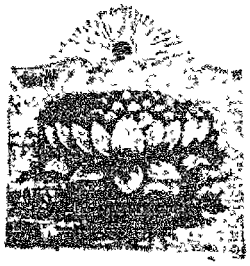

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INDEPENDENT INDIA

Some thoughts on its economic set up by

Sri V. K. Srinivasan, M.A.

(Continued from last issue.)

Each unit can possess cash not exceeding Eighty Thousand Rupees *i.e.*, Ten Thousand Rupees for each individual, which he can use for business or personal expenses. There should be a reasonable limit for investing any excess cash on houses and precious metals and precious stones. Anti hoarding laws will prevent the misuse of excess cash.

If there is maximum acquisition by a unit, in which due to some cause or other, only one or two members exist, or survive, with no chance of the unit's developing to its maximum limit, such acquisition shall revert to the State after the extinction of the unit.

If there are more than eight persons in the family unit by polygamy or monogamy, the property shall not be split below the prescribed minimum, *i.e.*, one acre wet, two acres garden and five acres of dry land for each.

This system may have some good influence over the propagators of human species by limiting or 'spacing' the birth rate! The privileges and pleasures of polygamy (allowed by the present Hindu Law) may not appear as attractive and charming as they are now! The tyrany of the 'Masculine brute' towards the 'Gentler sex' will also diminish!

The State should have the monopoly of all such property, industry and produce as are required for the proper security and progress of its people. There should be equal opportunities and facilities for all. The State should be responsible for the education, health and protection of all its members, and the members should be made responsible for the integrity and progress of the State. The sense of social service should be developed and encouraged from the beginning. Idleness or unproductiveness should be discouraged by the State. It should provide work for all. The State and the individual are inter-dependent and interrelated and are mutually responsible for the healthy existence of both.

What should be the name of this new system of social, economic and political order? What kind of 'ism' is this? I should like to call it a liberalised Communism or a sensible Socialism.

The success of this order of life depends largely on mutual co operation of the individual and the State and the realisation of their duties towards each other. Improved irrigation facilities and agricultural methods, free general and technical education for the people, and equitable distribution of wealth (land and money) are suggested. This order further implies a guarantee of safety of the individual and his possessions and the satisfaction of his basic needs.

The family unit is very important in this system. All the members shall have equal rights and opportunities. The sons and daughters can (or should) leave the unit for separate independent start in life after they are 18 or 20 years of age. Importance should be given to the health and physical fitness of each individual.

A good efficient political system evolves when a sensible social system is established, and a useful economic system builds itself around this social order.

As regards 'Religion' it is enough to believe (by scientific education) that there exists only one universal ultimate force or energy, pervading the whole universe, and that everything existing in the universe is *of* that Energy *by* that Energy and *for* that Energy.

Adam was free and happy as long as he was alone, till he saw Eve! Complications set in when he 'possessed' her, and his woes increased as his wealth (or possessions) accumulated!

(Continued on page 6.)

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RELIGION IN EUROPE AND AMERICA

Europeans frequently reproach Americans for sermonizing and for their "religious" approach to life. The radical difference between the American and European approach to Christianity and religious problems accounts, I believe, for many European misconceptions of America. In Europe religion concerns itself chiefly with the relations between the individual and his God and with preparing man to meet death with dignity and confidence. In America religion enters the day-to day life of the indiv dual. It concerns itself with the relations not only between man and God, but between man and man. It puts less emphasis on the rel gious life than on the "good life" of man. Its interest lies not only in the individual's relation to God but in his relation to his family, to the community and even to the world at large.

Many Europeans, therefore, without being agnostics or subscribing to any leftist philosophy, are at a loss to understand the American approach to religion. While they cannot fail to realize that many Americans believe in good-will and right thinking, they wonder how Christianity can be regarded as a liberalizing political force, and they feel uneasy whenever they hear Americans speak, in almost religious terms, of a "mission in the world."

* * *

Canadian industrialist: "You cannot have just a little State planning, any more than you can be just a little bit pregnant."

* * *

"A bore is a man who deprives you of solitude without providing you with company"

* * *

"Americans tend to place too much faith in figures. Remember the sad story of the man who drowned in a stream that *averaged* only two feet deep"

* * *

"All who joy would win must share it, happiness was born a twin." Byron.

* * *

"Nothing is ever accomplished by a committee unless it consists of three members, one of whom happens to be sick and another absent"

* * *

"The art of acting consists in keeping people from coughing."

* * *

"Children need models more than they need critics."

* * *

Some people will believe anything if it is whispered to them.

* * *

Women can keep a secret just as well as men, but it takes more of them to do it.

* * *

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THE AMERICAN WAY

"How does your daughter like America?" a woman refugee was asked by a friend.

"Vunnerful!" the woman replied enthusiastically "She married an American boy—he helps her wit' the house, he vashes the dishes, he stays wit' the baby when she vants t'go out—everything for her he does!"

'And how's your son doing?" inquired the friend.

"Oh, the poor boy, iss terrible!,' she moaned. "He married an American girl—he has to help her wit' the house, an' vash the dishes, an' stay wit' the baby when she vants t'go out—everything for her he has t'do!"

BELIEF

A Missionary in Africa, translating the Gospel of John into Songhai, couldn't find a word to express "believe." He took his problem to a native Christian. The dark man thought a few minutes and then suggested, "Doesn't it mean to 'hear in my heart'?"

GOD ANSWERS

"Do you believe in prayer?" a friend of mine once asked his negro servant.

"Yas sir, boss," was the quick reply.

"Do you say your prayers every day?"

"Yas sir, boss, I certainly does."

"Well, Joe, does God answer all your prayers?"

"Yes sir, boss. He answers one way or another."

The Rationalist.

Monday 2-5-1949.

BIG FISH TALK

II

"It is pointed out that a large number of mills indulged in these profiteering practices and blackmarketing through progress and the Bombay Mill-owners' Association did not take any action at all in the matter. When the rise in cloth prices approximated 60 to 70 per cent in coarse and 100 to 300 per cent in fine and superfine varieties, Government re-introduced control in August last year. The Government of India are still struggling with measures to eliminate profiteers and black-marketeers. Mr. Chadavarkar's statement, accordingly, aroused bitter comment in New Delhi and the industry is being told that its conduct is not above board following decontrol", says the Delhi report.

Having known the father, Sir Narayan Chandavarkar, a self-made man, High Court Judge, President of the Congress, First President of the Bombay Legislative Council, Dewan of Indore, we are rather hard put to it to speak of Sir Vithal Chandavarkar as a Big Fish. Long ago, in Madras, we had the pleasure of contacting Sir Narayan, and recall hearing from him that his elder son, England-returned, was a Professor at Elphinstone's. With a mill-magnate for brother-in-law, Mr. D. N. Sirur, the transition from College-Don to mill-management was easy, and on the untimely demise of that relative, stepping into his business shoes, and ultimately to Chairmanship of the Mill-owners' Association, long held by Sir H. P. Mody, and by some manoeuvre to Presidentship of the Governing Council of J. N. Tata's white elephant in Bangalore. We do not grudge Sir Vitthal his proud positions. But, we honour people who adorn high places by filling them ably. A fly may sit on a crown, but it does not adorn it!

To return to Sir Vitthal's remarks on the cotton-cloth positions in our last issue, he admits that in 1948 the mills Produced one-eighth more than in 1947, and that the profits were more than the previous year. Actually, we have heard, on the removal of cloth control, the Mill-owners made Rs. one hundred crores of profit! Part of it the Government has snapped up in the form of taxes and duties, and out of it another Rs. 2 crores has now been fished out to ensure the immortality of Mahatma Gandhi. Mahatma Gandhi is sometimes compared to Mahatma Jesus Christ, —We humbly offer that title to that miraculous man.—But Christ's Apostles did not demand money for perpetuating his memory and propagating his teachings.

But Dr. Rajendra Prasad will retort that Christ's Apostles were not in Government, and they couldn't have raised a fund if they had tried. We may counter with the query whether the Mahatma's Apostles and followers feel that they cannot propagate his teachings unless their hands are greased with gold. However, they are men in power, and inconvenient questions they can easily silence.

To return to the Mill-owners, to have given Rs. 2 crores out of 100 crores of ill-gotten gains cannot be said to be a great munificence.

Sir Vitthal asserts that "Government had been told in "unmistakable terms" that if controls were removed the law of supply and demand would come into operation, and yet Government made a "scape-goat" of the industry after decontrol."

Our own impression is that all through, under control, under decontrol, under re-

control, the Mill-owners have been twisting the Supply Ministry round their fingers. The Ministry has been playing into their hands right through. During the last three years the industry seems to have lost all sense of morality, and the officials seem to have lost all sense of duty. Under Brown Bureaucracy the mill-owners have been having a field-day. They produce cloth which even hand-loom weavers are ashamed of, and foreign compititors could sweep away like dirt if there were not a protected market. The public are disgusted. But, thanks to the incompetent or corrupt administrative machinery, and thanks to the Mill-owners whose watch-word is "Poor quality and big profits", they have no option but to buy the rot.

Sir Vitthal does not blame the Mill-owners for their insatiable greed. He shields them with the glib phrase, "the law of supply and demand"!

Is he so insane as to mean that if a merchant has 10 bags of food-grains in a town and 1000 starving people want it, he is entitled to sell it to the man who pays Rs. 2000 per bag? Marshall and Taussig would cry shame in their graves. Marx would raise a revolt and have the merchant torn to pieces. The law of supply and demand describes the trend of things in a free market. To speak of it in a closed market, with excluded imports, restricted transport, and the public kept in artificially created want, is to misuse an economic truth.

Sir Vitthal's statement, "It was Government who had let down the people and the country, which in any other democratic country would have precipitated a Cabinet crisis", is half-true, but mendacious.

How much has he made during the last few years? We know that his agents have made nearly crores. And yet instead of expressing gratitude to Government for winking at such a state of affairs, he passes a political censure on the whole Cabinet. If it does not amount to treason, it amounts at least to very heavy stone-throwing.

(To be continued). *Editor.*

HEALING POWERS OF GANGES

The popular belief that River Ganges possesses health-giving powers is not mere superstition or myth, according to three western scientists.

The scientists issued these statements in reply to Rajkumary Amrit Kaur, India's Health Minister, who recently told Parliament that laboratory tests carried out by the Bihar Public Health Department on the waters of the Ganges did not indicate that the river had any special curative powers.

Dr. F. C. Harrison of McGill University, Canada, said: "A peculiar fact, which has never been satisfactorily explained, is the quick death (in three or five hours) of the cholera germs in the waters of the Ganges. When one remembers the sewage contributed by numerous corpses (often cholera casualties) and by the bathing of thousands, it seems remarkable that the belief of the Hindus that the water of this river cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research."

Dr. C. E. Nelson, a British physician said "Ships leaving Calcutta for England take their water from the Hooghly River, which is one of the mouths of the "filthy Ganges," and this Ganges water will remain fresh all the way to England!"

The Behar Public Health Department should be ashamed of itself. Ed.

(*Continued from page 2.*)

We have made this world a veritable Hell by our stubborn desire to live (self preservation), by safeguarding our interests, (self protection) and increasing our possessions. This process is called by some learned 'beings' as 'struggle for existence'; and in this worthy struggle, they say that only those that are 'fittest' will survive. Perhaps by 'fittest' they mean those that can acquire or are able to possess most, can survive, *i.e.*, can protect themselves well (their life and interests). I think this unchecked and unreasonable 'struggle for existence' (what kind of existence!) is the root cause of all our misery and wretchedness. Human beings need not imitate or follow beasts and birds and other living beings, at least in this method of existence!

The main features of the new system of social order proposed are :—

1. Possession of private property within the maximum and minimum limits.

2. A limited family unit. The unit of a family is taken as eight individuals.

3. Equal rights of inheritance for all individuals (males and females).

4. Guarantee for the satisfaction of basic needs and rights of the individual, the safety of his person and property by the State.

5. Nationalisation to a reasonable extent of land and capital. The State reserves the ultimate right of disposal, distribution and arrangement of land and wealth of the society in the interest of society.

6. State to act as the 'Trustee' of the people :

The work of the State should be entrusted to the persons chosen by the people. These chosen few should be in the position of 'Trustees' or 'Guardians' of the people and not as 'Governors' or 'Rulers', much less as 'Tyrants'. V. K. S.

* * *

The problems of society are occupying people's minds rather busily, and heavily, now-a-days, and Mr. V. K. Srinivasan's interesting thoughts are timely. They must provoke others to similar mental exertion so that ultimately a just solution of the ticklish problems may be found. No hasty cut and dry remedy can provide a permanent cure for so chronic and so unpredictable a patient as mankind. Careful analysis of the evils is to precede, and possible remedies should be tested for their efficacy, and applied with circumspection and care. Ed.

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The collections made by the Industrial Committee of Gandhi Memorial Fund up to April 2 totalled Rs. 4,52,80,251-0-1. Subscribers who have paid a lakh and above are:

India United Mills Ltd. Bombay Rs. 4,62,347-8; Associated Cement Co., Ltd., Bombay, Rs. 2,60,905 Titaghur Paper Mills Co. Ltd., Calcutta. Rs. 2,05,968: Central Bank of India Ltd., Bombay, Rs. 1,80,000; Bangalore Woollen, Cotton and Silk Mills Ltd., Rs. 1,47,693-12; The Nizam Sugar Factory Ltd., Hyderabad Dn. Rs. 1,34,755; Meyer Mills Ltd., Rs. 1,22,610; Orient Paper Mills Ltd., Calcutta, Rs. 1,18,481; Shree Ram Mills Ltd., Bombay, Rs. 1,17,550; New India Assurance Co. Ltd., Bombay, Rs. 1,15,443; Mysore Sugar Co. Ltd., Rs. 1,00,000.

We wondered what was at the back of the reckless prices granted by the Ministers concerned to the manufacturers at the cost of the "common man".

Now we see that when they contribute such fat sums to Government-sponsored memorial funds, besides fabulous income-tax and super-tax amounts to the Finance Ministry for the unchecked expenditure of Ministets, they must certainly be able to command any price they like. Ed.

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'PEOPLE'S PRIESTS'

The Yugoslav State, militant Communist and non-religious, is prepared, like its Cominform opponents, to tolerate the churches provided that they do not oppose its regime. Freedom of religion is guaranteed by the Yugoslav constiution; but the clergy are expected to become "people's priests" and promote the "building of Socialism".

It is also intended that one day priests be elected instead of, as now, nominated by the higher church hierarchy.

Observers here do believe that Marshal Tito's quarrel with the Cominform has caused no modification in this policy. On the contrary, everything is being done to further it. The latest manifestation of this has been the formation recently of a Government-sponsored "League of Serbian Orthodox Priests," a sort of ecclesiastical trade union.

The objective of the "union", Father Mile Smilyanich, Orthodox priest and Vice-President of Serbian Federal Republic said was "material self-help and the solution of various problems arising out of the dis-establishment of the Orthodox Church since the war."

Father Smilyanich, a colourful figure in the Yugoslav Parliament, with his grey beard, black robes and purple sash with the red star badge of the Peoples' Front, is also President of the Government's Religious Commission for Serbia. He is not a Communist. But he sympathises with the regime's social aspirations and takes an active part in promoting them.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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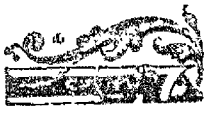

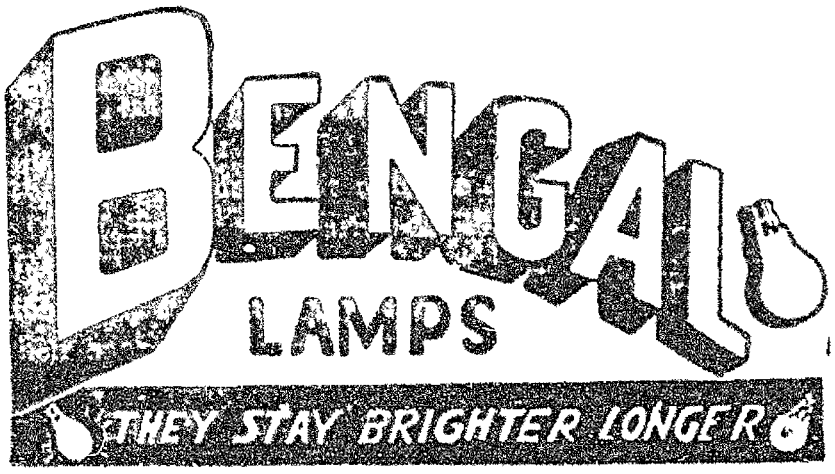

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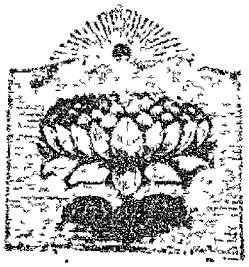

THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

VOL IX No. 34] Monday 9—5—1949 [PRICE 0—1—6.

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THE COMMONWEALTH

The following statement has been issued from 10, Downing Street.

"During the past week the Prime Ministers of the United Kingdom, Australia, New Zealand, South Africa, India, Pakistan and Ceylon and the Canadian Secretary of State for External Affairs have met in London to exchange views upon the important constitutional issue arising from India's decision to adopt a republican form of constitution and her desire to continue her membership of the Commonwealth.

"The discussions have been concerned with the effects of such a development upon the existing structure of the Commonwealth and the constitutional relations between its members.

"They have been conducted in an atmosphere of goodwill and mutual understanding and have had as their historical background the traditional capacity of the Commonwealth to strengthen its unity of purpose while adapting its organisation and procedures to changing circumstances.

"After full discussion the representatives of the Governments of all the Commonwealth countries have agreed that the conclusions reached should be placed on record in the following declaration:

"The Governments of the United Kingdom, Canada, Australia, New Zealand, South Africa, India, Pakistan and Ceylon whose countries are united as members of the British Commonwealth of Nations and owe a common allegiance to the Crown which is also the symbol of their free association have considered the impending constitutional changes in India.

"The Government of India have informed the other Governments of the Commonwealth of the intention of the Indian people that under the new constitution, which is about to be adopted, India shall become a sovereign independent Republic.

"The Government of India have, however, declared and affirmed India's desire to continue her full membership of the Commonwealth of Nations and her acceptance of the King as the symbol of the free association of its independent member nations and as such the head of the Commonwealth.

"The Governments of the other countries of the Commonwealth, the basis of whose membership of the Commonwealth is not hereby changed, accept and recognise India's continuing membership in accordance with the terms of this declaration.

"Accordingly, the United Kingdom, Canada, Australia, New Zealand, South Africa, India, Pakistan and Ceylon hereby declare that they remain united as free and equal members of the Commonwealth of Nations freely co-operating in the pursuit of peace, liberty and progress.

"These constitutional questions have been the sole subject of discussion at the full meetings of Prime Ministers."

* * *

What do all these words amount to? We are supposedly independent internally, and admittedly dependent on Commonwealth decisions externally. And since England is now a satellite of America, we would have the honour of being the satellite of a satellite. Is it a great achievement which has "raised our status internationally"? Ed.

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LESSON OF CHINA

The present phase of active campaigning in the Chinese civil war, involving millions of men, goes back to October, 1945, but its origin was laid 18 years earlier.

In 1927 political differences in the Kuomintang Party of National Revolution fathered by the great Chinese revolutionary, Sun Yat Sen, split the organisation into right and left factions.

Chiang Kai-shek, by his marriage with Mayling Soong, youngest of the three Soong sisters, had come into the forefront of the revolutionary movement.

An earlier sister of Mayling married Dr. Sun Yat Sen.

When the split came in the Kuomintang, Chiang Kai-shek went to the right and set up a "National" Government in Nanking, whence he began a political and military drive against the Communists.

The main Communist forces, after many adventures and escapes, concentrated in the Kiangsi province of Central China and set up the first Chinese Soviet.

For 10 years Chiang fought a series of "pacification campaigns" none of which was entirely successful. At last the Communists decided to pull out of Kiangsi and began their epic "long march" westwards to the borders of Tibet, and north to the province of Shenshi.

They took their families and what little equipment they could move. Ninety thousand men, the Eighth Route Army, embarked on the march, directed by Mao Tse-Tung, Chairman of the Communist Party and by General Chu Teh, now Commander-in-Chief of all the Communist armies.

THE EPIC MARCH

The march began in October 1934, and ended a year later in Yenan, the Communist capital of Shenshi far to the west of Peiping.

The Communists fought almost every mile of the way. Official records speak of 15 major battles and 300 skirmishes. They crossed 18 mountain ranges occupied 60 cities and crossed many rivers before an estimated 50,000 men out of the 90,000 who had embarked on the march reached Shansi and set up a Soviet republic.

Before this, in 1931, the Japanese had begun a large-scale invasion of Manchuria.

China appealed to the League of Nations, which was unable to recommend any effective action, but the Japanese hold on Manchukuo, as the "autonomous" state was renamed, was consolidated by 1933.

After the loss of Manchuria, the "Young Marshal" Chang Hsueh-Liang's troops were moved to south Shensi to watch the Communists.

But the "young marshal" anxious to bring the Communists into a common front against Japan, entered into contact with them, and when Chiang Kai-shek travelled north to remonstrate with his commander, he was "kidnapped" (the "Sianfu incident") by Chang Hsueh-Liangh. While at Chang's headquarters he saw some of the Communist leaders, and when the Japanese invaded China in July 1937, they found Communists co-operating with the Nationalists, although on an autonomous basis.

During the war, relations between Communists and Nationalists again deteriorated and after the Japanese collapse in August 1945, fighting broke out in earnest between Chinese Government troops and Communist forces, now armed with Japanese equipment.

The civil war was actually declared ended in January, 1945, when a "cease-fire" agreement between representatives of the Kuomintang (Central Government) and the Communists was reached. Gen. George Marshall, then U.S. special Ambassador to China, acting as Mediator.

An executive headquarters consisting of Central Government, Communist and American Commissioners was set up in Peiping to carry out the agreement.

(*Continued on page 6.*)

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The Rationalist.

Monday 9-5-1949.

BIG FISH TALK

III

We shall notice one more objectionable statement of Sir Vitthal, and then drop him and pass on to other Big Fish.

He says, "There should be no question of picking and choosing by the Provincial Governments' nominees the productive capacity of the mills not having kept pace with the peoples' tastes and fashions."

This is nonsense. He implies that peoples' tastes and fashions have changed, that the mills are unable to cater to their squeamish demands, and that therefore the Provincial purchasers should not ask for anything except what the mills condescend to offer for sale.

In reality, thanks to the accursed Mill-owners, the public tastes have been set back by fifty years, and they have now to wear things which ten years ago they would not have touched with a pair of tongs. What was the condition of the Indian textile market in 1937, and what is it today? Are the Government and Mill-owners combined, keeping the public in artificially created starvation, or not? They must all be ashamed of themselves for this state of affairs, and the public should be ashamed at having to remain at the mercy of such incompetent wind-bags!

Seth Kasturbhai Lalbhai, one of Mahatma Gandhi's "Golden Pigs" and Chairman of the Industrial Committee of the Mahatma Gandhi Memorial Fund, presenting a Rs. 5 crores 7½ lakhs cheque said,

"The one ambition of the industrial community, has always been to see that the standard of living of the masses is raised. We believe and hope it is possible to raise the standard of the masses by one-third in five years, reaching a target of 100 per cent within 15 years. At present there is discontent in the political, social, and economic fields. The only remedy, as far as we can see, lies in the economic uplift of the masses. Unless we take up this task seriously and tackle it successfully, discontent, whether in the shape of communism or any other 'ism' must continue."

Responding to these remarks Sirdar Patel observed,

"Let us look at the state of affairs in our neighbouring countries. We have to prevent similar things happening here. If we do not take action in time, I am afraid things may go beyond our control and disaster may overtake us. Fortunately, we are better off than those countries, but if we do not capitalise our gains and profit from experience we shall not be able to avail ourselves of the position of comparative advantage which we at present enjoy. Peace was one thing that was necessary for us to create conditions for a sustained effort for our own betterment. That peace we have secured, but if people do not have enough to eat and enough to wear that peace cannot last long. We cannot make peace by resort to force only.

"Unless, therefore, we enable the people to reap the full reward of freedom, it will not be possible for us to have a happy and contented country. The main responsibility for seeing that such happiness and contentment is achieved rests on you and us. I do not wish to place the entire burden on you. We also wish to share it."

"But you should understand that if under foreign rule with everything loaded against you

and, with foreigners enjoying preference and protection you could establish industries, face foreign competition and make progress, why cannot you do it now when you have your own Government? I am sure if you and we can sit together and produce a scheme of mutual help and co-operation we shall be able to lay the foundation of a happy and contented India.

"You have made a reference to several "isms". If those 'isms' overtake us the fault will be ours. It will be due to our shirking our respective responsibilities. Moral sanction is the greatest sanction that you can have. Sanction of force is no sanction at all. If you can have moral sanction in your support all will be well and you have nothing to fear. Moral sanction, however, involves sacrifice. So long as you are prepared to make sacrifices for the sake of that moral sanction and in the interests of your country, the future of the country is assured. Sacrifice is the path which Gandhiji showed us. That is the path which we all have to follow if we have to make our country strong and prosperous. If people have this much faith both about you and about themselves, I see no difficulty in our way."

Absolutely no difficulty. But people want something concrete to base their faith on. As things are while Seth Kasturbhai, the cloth merchant, is keeping the public ill-clothed, Seth Vallabhai, the food merchant, is keeping the public ill-nourished, on less than jail fare. It is certainly not the public's fault. They have so far given these gentlemen all the faith that they required and more faith than they deserved. And instead of justifying that faith they go on talking endlessly of difficulties,—self-created difficulties through which they are merely groping on—and seek to beguile the public with vague promises for the future.

Great leaders do not speak of tomorrow. They speak of what they can do today. Today is ours. Tomorrow death comes. Therefore the men in power should sweat for today, to make today happy and beautiful for the public, or die in the effort. But they are content to make today happy and beautiful for themselves, and fill the air with a lot of vague promise for the public, which never materialises into reality. That is a pity.

Editor.

THE AMBASSADRESS

Srimati Vijayalakshmi, Indian Ambassador-designate to the United States, said here today that she would work in the U.S. for "an understanding by the United States of the political situation in India and of our urgent requirements for building up our country," says a Delhi report.

"I look upon India's freedom", she declared, "merely as the opening of a door. We have to enter into that freedom through harder work than we have ever done in our lives before. We want the goodwill of all the nations, particularly the goodwill of America."

She added that India needed help from the U.S. in building up her industry and agriculture.

She said she wanted the activities of the Indian Embassy in Washington to expand in every way. She was particularly keen to get in touch with Indian students in the U.S. and help them in their difficulties.

Srimati Vijayalakshmi has received letters of congratulations on her new post from various organisations and personal friends in the U.S. including one from Mrs. Roosevelt.

She has also received about 30 invitations from different organisations to address them on current topics.

She is leaving on April 29 for London, where she will meet Pandit Nehru during her three day's stay there. From London she will proceed to New York and she hopes to reach Washington on May 8 or 9.

* * *

We wish her success in her promised efforts. Evidently our Ambassadors are a shiftless body. Within two years our American Ambassadors have changed several times. Their

departures have been covered by a lot of Press-gag about their wonderful achievements, wonderful popularity, and how the American Government and people will miss them.

But curiously, we have not heard much of Mrs. Pandit's work for India in Russia. Admittedly she was not a success there. She had hardly time to stay there. Flying now and again to Stockholm to buy furniture for her quarters at our cost, flying to Lake Success or Lake Failure to read prepared speeches which not one-tenth of the audience could understand, and flying for arranging the marriages of several grown-up daughters, she did little Ambassadorial work in Russia.—By the way what is the Ambassadorial work in Russia?—Everybody is discreetly silent about her popularity or work in Russia. And she herself has nothing to say either about her own work, or about the life and conditions in Russia of which we hear so little, either from Russians or others.

Let us contrast this with the work of an unofficial Ambassadress of Britain.—We have no objection to call it "Great Britain" yet. We have no wish to call it "Small Britain."—

England is not now a John Bull State. It is a Queen Victoria State, a venerable grand-mother with numerous grand-children. She doesn't want to miss any of them. She wants to see them all round her Christmas Dinner table. She regrets Ireland's getting away. But Ireland is small. India, on the other hand is like a big grand-daughter, and her absence would be missed. But Pandit Nehru's fire-eating speeches before coming to power had made things doubtful, and so She sent an unofficial Ambassadress in the person of the Countess Mountbatten. She came, hobnobbed with everybody. G.G., P.M., D.P.M., and went back victorious!

Compare this with Mrs. pandit's achievement in Russia. She did not even see Stalin during her stay! What else she achieved there we are yet to know.

However let us hope that Mrs. Pandit will do in America one-tenth of the work that she has promised to do. Ed.

ACKNOWLEDGMENT

We acknowledge with thanks a pretty wall Calendar of the Government Soap Factory illustrating the beauty products of the firm, with an attractive picture of Nataraja in the centre. At first sight the picture seems incongruous in the context, because there is no connection between God Shiva and soap, tooth-paste, vaseline, and gum. But perhaps the correct interpretation would be that the users of all those products should keep God in mind and beautify themselves, so that a pure body might develop a pure mind, which would take them nearer to Him. Ed.

(Continued from page 3.)

But fighting broke out again in March 1946. Another attempt to end the Civil War was made at the end of that year when Chiang Kai-shek announced on Nov. 8 that he had issued a "cease-fire" order to all Nationalist forces to take effect on Nov 11.

But his attempt to get the Communists to join in discussions to end hostilities failed, and in January 1947. Gen. Marshall gave up the attempt to mediate, returning to the U.S.

Chiang Kai-shek momentarily drove the Communists from their "capital" of Yenan early in 1947, but was unable to follow up his success. Yenan was recaptured seven months later.

Mukden, last Government stronghold in Manchuria, fell to the Communists in October, 1948. They then began a great drive southwards and westwards. Meeting strong opposition at Peiping and Tientsin, they by-passed the cities, sweeping through Hopeh, Shansi and Shantung.

Government key towns were cut off and fell, one by one. The great northern city of Tientsin fell on Jan. 15, and on Jan. 22, Peiping, ancient capital of China, was occupied.

Communist forces reached the north bank of Yangtse on Feb. 1, there poised for their spring against Nanking, on the south bank, and Shanghai, says a report.

STAR-FARMING

The title "Star Farmer of America" has been given to Kenneth LeWayne Cheatham, a 19 year-old youth from Greenville, Illinois. This title is a coveted one in American farming circles.

It goes every year to the youth who has the most impressive record of farm accomplishment and rural leadership as a member of the Future Farmers of America, a national organisation for boys between the ages of 14 and 21, who are studying agriculture in rural secondary schools and colleges.

The "Star Farmer" won the title and the 1,000 dollar (Rs. 3,300) prize which goes with it at the recent twentieth anniversary convention of the Future Farmers of America at Kansas City. He won it by first qualifying as a "Chapter Farmer"—outstanding in his own community. Next, he won the title of "State Farmer"—among the best in his state. Then he was nominated by his state organisation as a candidate for the national "Star Farmer" award.

Each state nominates one candidate for the "Star Farmer" award for each 1,000 farm boys in the Future Farmers organisation. This year, 214 names were submitted by the 48 state organisations.

After the nominations had been studied by a board of outstanding United States farm and business leaders, Cheatham was declared the winner.

The board found that he had worked hard, shown good leadership qualities and managed his resources well. He started a farm programme in 1944 which has earned him a profit of more than 9,000 dollars (about Rs. 30,000). He owns land, machinery, buildings, equipment and livestock valued at more than 22,000 dollars (about Rs. 73,000), but is still making payments on the property.

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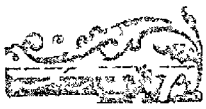

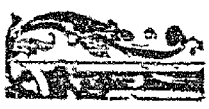

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CONGRESSMEN CONDEMNED

India's Deputy Prime Minister and Minister of States, Sardar Vallabhbhai Patel, gave a stern warning to Congress politicians in the newly formed States Unions at Indore, that unless they put an end to their "petty squabbles and fights for power," and devoted themselves to real service, he would dissolve the Ministries and have the unions administered centrally.

The States Minister was addressing one of the largest public meetings held in recent years, on the spacious lawns of Yeshwant Club, in north-eastern Indore. Forty-thousand people, including ten thousand women, most of them wearing multi-coloured saris peculiar to Central India, had trekked their way to the lawns from the early morning. Sardar Patel spoke to them from the terrace of the club pavilion.

On his either side were seated Madhyabharat's Rajpramukh, the Maharajah of Gwalior, and the senior Up-Rajpramukh, the Maharajah of Indore. Mr. Gopikrishna Vijaivargiya, President of the Madhyabharat Provincial Congress Committee and Premier-designate, presided.

When he took the initiative in forming the Madhyabharat Union, Sardar Patel said, he had fondly hoped that it would be the model for other States' Unions he had in mind. He had been disillusioned. He had formed Vindhya Pradesh and Rajasthan Unions. In Vindhya Pradesh he had come up against rivalries amongst Congressmen and charges and counter-charges of corruption. They had to quit. In Rajastan there are rivalries.

"Was it for ruining the States that we deprived the Rajahs and Maharajahs of their power?" Sardar Patel asked.

Answering the question himself, he said, "No. We took power from them, so that we may administer better. But if the Congress Ministries in the States cannot do that, and, on the other hand, get lost in endless party squabbles, I would have no alternative but to cut the Gordian Knot, take over under Central control and appoint an Administrator, if necessary, in every State.

CONGRESSMEN SHOULD NOT BE AFTER POWER

"Many people seem to regard their being inside the Congress not as an opportunity to do constructive work among the people and to serve them, but as a stepping stone to power. They run after Ministries as bees do for a drop of honey. This is not the Congress of Mahatma Gandhi's conception.

"There is plenty of opportunity for those who want to serve the country outside the Governments. It must after all be remembered that power never follows those who run after it. Gandhiji was never a Minister; yet he was the most powerful man in India. For my part I shall be only too pleased to get out of office. I feel I can do much more good but they would not let me go. When outside the Government, I shall so organise the Congress that it will cease to be a power-distributing agency."

* * *

Thank you, gracious Sir, on behalf of the long suffering and voiceless millions. Ed.

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RELIGION

"The All-Religions Conference, holding its second Convention here, in a manifesto issued today called for the maintenance of the dignity and independence of the human personality at all costs by the rule of law." Dr. S. Radhakrishnan presided, says a Bombay report.

The Convention viewed with apprehension "the spread all over the world of materialism, of which Fascism and Communism are sinister manifestations, and the consequent undermining of moral values, which threaten the very existence of human society", and affirmed that "faith in God and the moral order are the fundamentals on which alone a happy and progressive society can be built and maintained."

"The religions of the world, through which runs the unity of this faith", the manifesto declared, "need emancipation from superstition, outworn social institutions and practices divorced from Truth", and added that the conscience of mankind required to be activised by the teachings and practice of moral values and the inculcation of faith in God. It deprecated "all activities to harness religious movements to Power politics."

Urging the imperative need for the adoption and enforcement by all member States of the United Nations of the International Charter of Fundamental Rights relating to freedom of religion, the Convention welcomed the lead given by the Constituent Assembly of India in adopting such rights as an integral part of her new constitution.

It called upon the followers of all religions and particularly the different religious communities in the country to co-operate with a view to maintaining the great traditions of tolerance, built up in India, "where, more than anywhere else in the world, its ancient culture has taught that the things of the spirit have to inspire the life of the senses and that the means and not merely the end must stand the test of truth and love."

The Convention affirmed that the right to freedom of thought and non-violent action must be maintained at all costs in order that "man's supreme endeavour in life may be fulfilled and his kinship with the Divine realised."

* * *

So far as we see in practice the new Constitution has not ensured freedom of religion. Its acceptance in theory would therefore amount to make-believe. And, if Hindu culture under the old regimes has taught us fine things, why this change over to the "Secular State."? Is it not that the present leaders dislike religion because they don't know it? Ed.

MYSORE DISTRICT CONFERENCE

The Mysore District Conference was held on the 10th inst in the Rangacharlu Hall, Mysore, under the Chairmanship of Mr. D. H. Chandrasekharaiya, B.A., LL.B., Minister of Education. All District Officers, and public representatives from all the taluqs of the District had assembled together to consider matters of public welfare in the District. After invocation, Mr. H. M. Chennabasappa, B.A., President of the District Board made a welcome speech. Then Mr. S. Rangaramaiah, B.A., B.L., Head of the District Rural Development Committee also spoke a few words of welcome. Mr. George Mathan, B.A., the Deputy Commissioner, reviewed the work of the District Officers during the past year, thanked the public for their co-operation, and assured the public of the constant readiness of himself and his colleagues to serve the public. Mr. G. Chennabasappa, B.A., B.L., District Development Officer, then gave a detailed account of the various lines of development work done in the District. The Conference then took up consideration of some 60 subjects sent up by the members, and disposed of them suitably. In a concluding speech the Chairman urged the public to strenuous efforts to overcome the present difficulties, and assured them of the desire of himself and his colleagues to do their best for the public welfare.

The Rationalist.

Monday 16-5-1949.

SILLY

We think that those who erect statues to public men, or name things after public men, are as foolish as those who seek to remove them or alter them out of spite.

The erection of a statue to Sir C. P. Ramaswamy Iyer in Trivandrum did not make him a greater man than he is. Its removal by stupid men who got into power did not reduce his greatness either. His talents and merit are there whether you recognise them or not.

Similarly the removal of British statues in Madras on the passing of British power does not add to the stature of the Madrasees. If a statue is arrogant and insulting like that of Sir John Lawrence at Lahore, its existence cannot be permitted. Otherwise it does no harm. If it does not inspire, it will serve but as a road-mark.

Few people in Mysore know that there is a statue of Bowring here. If you didn't have a statue for Sheshadri Iyer in Bangalore his name would still be memorable for his deeds. Visweswaraya is not honoured by naming a tuppenny canal after him.

It is no dishonour to Krishnaraja Wadiyar IV, that the pedestal and canopy meant for his statue are still left vacant. The dishonour is to the responsible persons who are unwilling to complete the work. Krishnaraja Wadiyar IV sought the welfare of the state and its people during his reign of 40 years, and achieved splendid results. People who grudge him a statue are not men, but mean-minded worms.

Our attention has been drawn to this topic by a recent news item that the Mysore Municipal Council removed the name "Thamboo Chetty" from a road on the plea that roads should be named after historic personages. To give colour to their silly argument they cooked up a petition that "Kabir Road" be renamed "Huche Gowda road," and pretended to refuse it also. These men forget that we have a Banumiya Road, Kotwal Ramiah Street, D. Subbiah Road, Ramaswamy walk, and Srinivasan Agrahar. Are all these historic personages? Who is Huche Gowda,? If tomorrow I suggest that "Kabir road" be named "Chenniah Road" would you dare to refuse it? Is he a historic figure?

It is a sneaky way of heaping an imaginary insult on Sir. Thamboo Chetty. Thereby you have made your own face muddy. There is a Thamboo Chetty Sreet in Madras which is ten times more important than this road. And so far as we know, Sir T. Thamboo Chetty is a modest man who does not seek such cheap notoriety.

It was part of the Congressmen's anti-Government campaign of 1947 to scandalise the names of Sir T. Thamboo Chetty and Sir Ramaswamy Mudaliar. The poison-satchel in their gullet which like snakes they filled then does not seem to be completely emptied still, and is manifesting itself this way against the former.

Sir Ramaswamy Mudaliar however has found his key to them, and winds them as he likes. Like tame horses they eat out of his hands.

"Thamboo Chetty" is the name of a very honourable person, Rajadharmapraveena T. R. A. Thamboo Chetty, C.I.E., father of Sir T. Thamboo Chetty. The first Law-graduate of the Madras Presidency, he was got into Mysore Service in 1858, and from 1881 to 1901 was

the First Member of Council and High Court Judge. Dewan Sheshadri Iyer deemed him a wise Counsellor and loyal colleague. P. N. Krishnamurthy, Second Coucillor who hated Sir Sheshadri Iyer, loved Thamboo Chetty and prayed that he might become Dewan. Ananda Rao honoured and respected him.

A First Councillor for 20 years, who might have looked upon himself as a second God, he remained a God-fearing gentleman of unimpeachable manners. The tenth Councillor of to-day, with Gandhi's name on his lips, is an open bundle of greed, arrogance and passions!

Therefore Thamboo Chetty Road, if it reminds even a few people of T. R. A. Thamboo Chetty, should serve as an inspiration.

We believe Congressmen charge Sir Thamboo Chetty with securing jobs for his young relations. It is only a year and odd ago that Mr. Dasappa became a Minister. Is there any one of his blood-group who is still unemployed? Is there any appointment that he has made, or contract or agency that he has given, outside his circle of Vokkaligars? Even the latest Sandal Oil Agency is given to the son of an officer who most recently began to handle that portfolio. Has not Mr. Mariappa ordered that in the Police, Military, and Transport services, Kurubars and Vokkaligars should be the first choice? Does Mr. Siddiya think of anybody but Lingayats for his favours? Does not Mr. K. C. Reddy adjust permits and controls of jaggery, and potato and what not, for the convenience of near ones? And has not Sir Mudaliar got all Mudaliars, Appadorais, Singarvelus, Devarajs, Balakrishnas, under his wings, or arm-pits?

Then who is to cast stones at whom?

All these people talk as though Gandhi's own mantle had descended on them, but act as though they had taken leaves out of Hitler's own book! Despite saints the world remains a great dog-kennel, and humanity a set of irate drunkards! God save it! *Editor.*

THE ENGLISH WAY

On a visit to Toronto, Lord Louis Mountbatten promptly asked for a list of names of all waiters, drivers and others who would serve him during his stay, with notes as to each man's war service, decorations, etc. It took some scurrying, but an aide got the information, had it typed, took it to Mountbatten. The Admiral said, "Read it to me." The aide read it slowly while Mountbatten listened intently. From then on, during his entire stay, Mountbatten called by name those who served him, chatting with them about their experiences with easy informality!

THE AMERICAN WAY

When the late William Knudsen was in charge of war production for the Army, he telephoned a vice-president of General Motors in Detroit asking him to come to Washington to help expedite military supplies. "I have a job here that I can't very well leave," was the reply.

"Tell your president that I must have you," Knudsen persisted.

The vice-president said that he'd have to think it over.

"Sure, sure," said Knudsen, "think it over, I'll hold the phone!"

* * *

What is the Indian way? Ed.

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LESSON OF HYDERABAD TRANSPORT

The Budget estimates for the Nizam State Railway released by the New Railway Administration for the year 1949-50 show Rs. 507 lakhs as railwak earnings, and Rs. 117·19 lakhs from Road Transport, while the working expenses of these will be Rs. 402·31 lakhs for Railway and 148·55 lakhs for Road Transport. The net surplus is estimated at 77·67 lakhs, of which Railway reserve will get Rs. 19.42 lakhs and the Hyderabad Government, Rs. 58.25 lakhs.

The anticipation of the previous regime for the year 1948-49 was that there would be a surplus of Rs. 156·50 lakhs, to be divided between the Railway and the Government in the proportion of 1·3. But the anticipations proved otherwise resulting in an estimated income of Rs. 510 lakhs instead of the original anticipated 681.

The revised estimates by the new regime provided an estimate of earnings of Rs. 510 lakhs for the Railway, and Rs. 98 lakhs for Road Transport service. The working expenses are estimated at Rs. 393 78 lakhs for Railway and Rs. 125.14 lakhs for Road Transport. The Road Transport is therefore running at an enormous loss. The estimated surplus is Rs. 62.39 lakhs out of which Government will get Rs. 20.02 lakhs.

Increased cost of coal is said to be the cause of increased expenditure for power in the N.S. Railways During 1947-48 the cost of coal was Rs. 18-4 0 per ton, and the present price is Rs. 23-9-0 per ton, causing an additional expenditure of Rs. 18 62 lakhs. The removal of concessional rates for transport of coal will mean an additional cost of Rs, 8.89 lakhs.

A provision of Rs. 34 lakhs has been made for new improvements to the Railway and Road Transport. The improvements suggested are as follows with the cost in lakhs of rupees covering passenger platforms in Secunderabad (3·4): Remodelling of loco workshops (3.51). new boiler shop and equipment (5.80). replacement of 21 overaged boilers (21.97) rebodying 13 third class bogies (4·14) and replacement of 100 covered and 50 open wagons (10·86).

In the Road Transport Department also several new schemes have been made.

The High Commissioner for India in U.K. has been able to arrange for the release of five Locomotives for the N.S. Railway which has placed orders for the supply of ten locomotives. Provision for this was also made in the budget.

* * *

We publish the above in order to show our nationalisation enthusiasts, official and non-official, how the nationalisation of road-transport is working in Hyderabad. The income in 1948 was 117 lakhs and the expenditure 158 lakhs, that is, a loss of Rs. 31 lakhs. The budget for next year is an income of Rs. 98 lakhs and expenditure of 125 lakhs, or a loss of 27 lakhs! This is besides the loss of income from vehicle tax and Road-cess which the Government would have received under public-owned road-transport.

This is the thing on which Mr. ex-Minister Imam has presented a glowing report. Madras also is burning its finger similarly. Our Road-transport Minister Mr. Mariappa also can be doing no better. But administrators never profit by lessons. They become enslaved by crooked or stupid whims, and profit by the opportunity to exercise their patronage with the fullest communal bias, and flaunt before the public the power of their misused signatures. They feather their nests. It is the public that suffers. Perhaps it deserves to suffer.

Editor.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—2—6
7.	Small-pox and its treatment in VedicTimes	0—2—0

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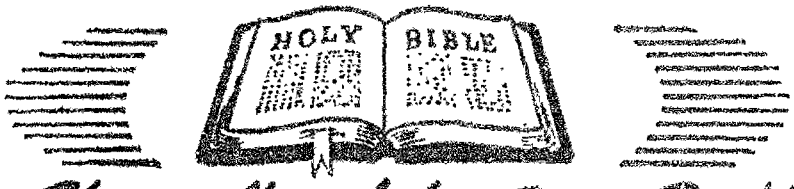

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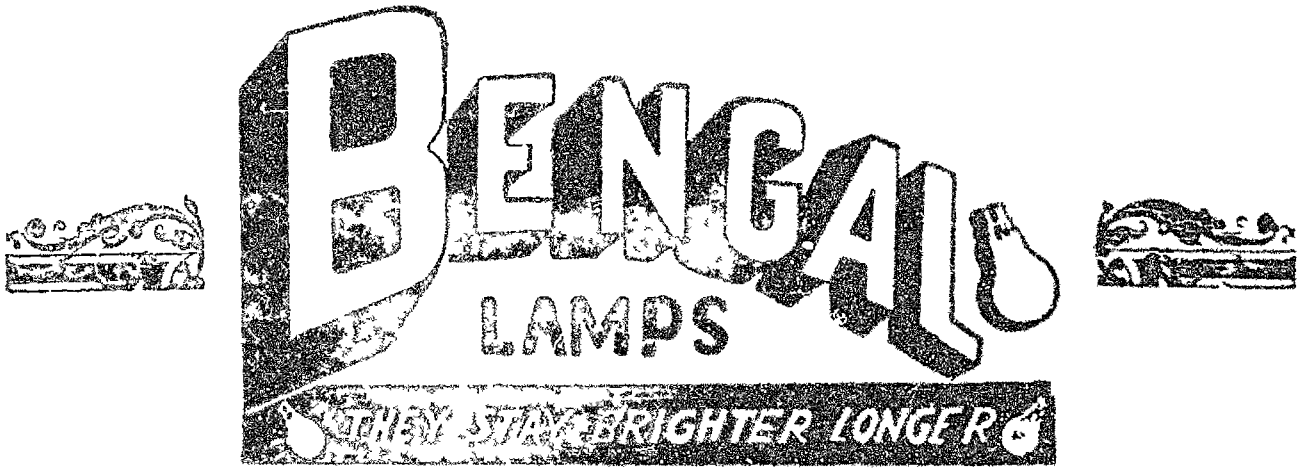

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THE RATIONALIST

A Weekly

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Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S Asst. Editor: G. S. JOSYER, M.A.

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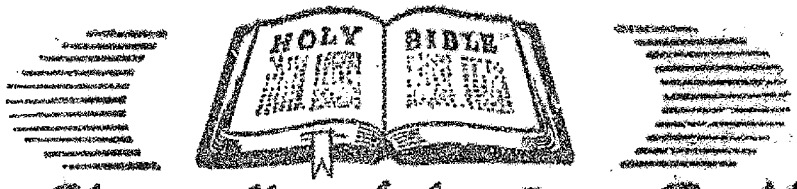

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A PICTURE

The following is a bizarre word-picture of a Government. It is by an English novelist, Joyce Cary. Somewhere amidst that verbiage, like a pin in a haystack, readers will find a modicum of truth:

"To accuse government of being selfish, cruel, blind, deaf and dumb, is simply stupid; because what else can you expect? What is a government, Nosy? It's a committee of committees, and a committee hasn't even got trousers. It's only got a typist, and she's thinking of her young man and next Saturday afternoon at the pictures. If you gave a government imagination, it wouldn't know where to put it. It would pass it on to the cat or leave it out for the charwoman to be taken away with the tea leaves. 'The only good government,' I said, 'is a bad one in the hall of a fright; yes, what you want to do with government is to put a bomb under it every ten minutes and blow its whiskers off—I mean its sub-committees. And it doesn't matter if a few of its legs and arms go too, and it gets blown out of the window. Not that I've personally got a bad opinion of governments, as governments. A government is a government, that's all. You don't expect it to have the virtues of a gorilla, because it doesn't belong to the same class. It's not a higher anthropoid. It has too many legs and hands. But if you blow off some of the old limbs, well, imagine. There you have a piece of government lying in the middle of Whitehall, and it says to itself, "This is most unusual. I distinctly heard a bang. I must enquire at once—yes, immediately—I must appoint a commission." So then it opens its eyes and looks at the crowd and says, "My God, what has happened . what are these creatures?" And the people say, "We're the people, you're the government, hurry up and do something for us." And the government says, "I'll have a committee on it at once." And the people say, "You haven't got any [illegible] treat—they're all dead—you're the Jove. [illegible] And the government says [illegible] secretary?" And the people [illegible] shopped her up with a [illegible] boy?" "No, we've [illegible]

'But I can [illegible]

'Yes you are. [illegible]

'But one [illegible]

'Yes it is.' the people say [illegible] another bomb. But you've got [illegible] so you'd better do something.'

So the [illegible] government looks round and [illegible] It uses its imagination because it doesn't [illegible] committee and because it hasn't got a secretary it gets an idea all by itself and it [illegible] Christie, look at all these people. Look at their trousers and their games. What snobbish it seems that they aren't in the government. And then it makes a law that everyone is to get a steel-stick umbrella and a trouser-press free. And all the old clubmen who used to be in government say 'It's impossible it can't be done. The people won't stand it.' But it is done, it is possible, and the people not only stand it, they ask for trousers as well, to put in the presses. And then the old clubmen themselves ask for new trousers and take it all as a matter of course. And then the bomb comes and the people blow that government into cottage pie and start again with committees. For the people is just as big a cancer as the government. I mean, if you let it get on your mind. Because there's more of it. More and worse and bigger and emptier and stupider. One man is a living soul, but two men are an indiarubber milking machine for a beer engine, and three men are noises off and four men are an asylum for cretins and five men are a committee and twenty-five are a meeting, and after that you get to the mummy-house at the British Museum, and the Sovereign People and Common Humanity and the Average and the Public and the Majority and the Life Force and Statistics and the Economic Man brainless, eyeless, wicked spawn of the universal toad sitting in the black bloody ditch of eternal night and croaking for its mate which is the spectre of Hell.'

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Monday 23-5-1949.

A SPECULATION

Will the adoption of a common code of ethics hasten world unity?

Perhaps mankind are no worse today than they were ever before. Ambition, envy, vengeance, and blood-lust were there in primitive men. Individual and tribal feuds, and wholesale destruction of hamlets and tribes, were as common as national hatreds are today But they were local and not international Their news and memory were confined to those immediately concerned. Their reports were not sent out in reverberating echoes from world's end to world's end, through the Press and the Radio, horrifying the mind, deafening the ear, and curdling the blood, of the whole of mankind. Today, the Central European, Central American, Mid-Eastern, South-Asian, and Far Eastern conflicts are magnified, lumped together, and made to fill the ear and the eye every hour of the day, and spread and multiply the torture But there is nothing new about them except the dirt and the iteration.

It was because of the evil that was marring the happiness of men that sensitive, gifted men sought to diagnose the disease and find the cure. They prescribed an ethical code which forbade evil thoughts and actions, and laid down virtuous rules of conduct Thus arose the Christianity of Jesus Christ, the faith of Mahammad, Gowtama's Buddhism, India's Hinduism, and the faiths of Confucius, Zoroaster, and others

And today, according to statistics, most men purport to be ng to one of the above faiths or another. Out of some 190 crores of men and women on earth, 65 crores claim to be Christians, 21 crores Moslems, 15 crores to be Buddhists, 23 crores Hindus, and 35 crores to be Confucians.

All these religions, under different names, and in different words prescribe the same code of ethics. Realising that the miseries of the world were caused by godlessness, lust, covetousness, and cruelty, they taught that man was a creature of God, that his duty was to carry out God's law on earth, and that happiness consisted in doing service to others, and not in causing harm to others for one's own benefit.

The Christian Code of Ethics is put in a nut-shell in the Ten Commandments. We suppose that the modern Minister of State in India, London, or Washington, would call Jesus Christ an uncivilised man. His panacea for human ills was not the Living Wage, Four months' bonus, or semi-popular Dictatorship. His prescription for man's happiness was, "Thou shall do no murder, thou shall not commit adultery, thou shall not steal, thou shall not bear false witness, honour thy father and mother, and love thy neighbour as thyself." He proclaimed, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

Thus he deprecated the triumphant human evils, greed, ambition, and lust. And he gave words of comfort to allay the discontent and discomfort of the poor: "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that weep now, for ye shall laugh. Your reward is great in heaven." And he summed up, "As ye would that men should do to you, do ye also to them likewise!"

More than a third of mankind claim to accept that code of ethics. Yet they fight the most!

Thousands of years earlier than Christianity, the Hindu Code of Ethics had laid down the same precepts; "Speak the truth. Be righteous. Don't depart from your duty. Honour your father and mother and preceptor. Respect other women like your mother. Look on other men's wealth like mud. Treat other men as kindly as you do yourself. Trust in God, and do all your acts so as to please Him. If we suffer in this world, it is because of some evil we did in our past birth; and when we have worked out the suffering happiness will dawn on us. We should not try to overcome our suffering by wresting other people's possessions and making them miserable. Contentment, renunciation, piety, faith in God, are the means of happiness here and hereafter."

Thus we see that the Christian and Hindu Codes of Ethics are practically the same.

Jesus was the son of a shepherd maid. He had no possessions to renounce. He preached renunciation to men as the basic of happiness, and in his own person set the example of supreme renunciation. But Gowtama Buddha was a prince, surrounded by royal comforts. He renounced them, and went out to find the cause of human misery. The truths that revealed themselves to him he broadcast. Misery, he found, was the consequence of past misconduct or Karma. To get over the misery one must pursue the "Noble Path of right beliefs, right aims, right utterance, right actions, right behaviour, right exertion, right memory, and right meditation. His ethical Code directs, "Do not kill. Do not steal. Do not commit adultery. Do not lie. Do not get intoxicated. Take no solid food after noon. Do not visit dances and theatres. Do not wear ornaments and perfumes. Do not use soft beds. Do not receive silver or gold."

Five centuries earlier than Christianity, but strangely similar!

(To be continued). *Editor.*

WOMEN

"Women have three sets of eyes. In their fingers for curtains and stuffs. In the backs of their heads for their back hair. And all over them for any other woman. The eyes in the front of their face are not used for seeing with, but for improving the appearance. Hang the thickest veil in front of them and a girl of seventeen will still see the other woman, through two doors and a brick wall, with the various organs of perception existing in her skin."

JOYCE CARY.

* * *

"The more I see of women such as these the more I perceive that they make a good man bad, and an evil worse."

* * *

"Women and ships are twin in as much that both have 'waists' in common; both lead to uncommon waste of time, substance, and treasure; both are very often wrecked by men, or men by them, and both own a "Westral" as their master; while, to shape an end, either could be bought or sold,—and neither worth the money!"

EARL ROCHESTER.

"RATIONALIST was brought to my notice by a lady-student of mine living in Adyar who thoroughly enjoyed your critique of Mrs. Renuka Roy," says a well-known Madras Professor.

MARRIAGE

CHI. H. C. VISWANATH, son of Sri H. M. Channabasappa, B.A., President, District Board, Mysore, with CHI. SOW. SHARADAMMA, daughter of Y. R. Bhadrappa, on the 23rd inst at Krishnarajanagar.

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YOUR SIGNATURE

Statisticians in the United States have revealed that more than ten thousand Americans are earning a living today by buying and selling autographs. In fact, autograph collecting has attained such proportions in recent years that it has now superseded stamp collecting as the most popular hobby in America.

Selling prices of autographs vary according to the status of each celebrity and the extent to which his or her signature is in circulation. Up-to-the-minute prices can always be obtained from professional collectors, many of whom have instituted a "stock exchange" system in which day-to-day fluctuations are recorded.

In the film industry, Greer Garson tops the list. Her signature is worth Rs. 5. The autograph of Gregory Peck, who has co-starred with Miss Garson in several films, is valued at Rs. 3. Bing Crosby's signature also fetches this amount. The signatures of Jeanette MacDonald and Robert Taylor have depreciated in value in recent years owing to their absence from the screen. The autographs of both these stars can be obtained for a rupee or less.

The signatures of past American Presidents vary to some extent in value. An authentic George Washington is valued at Rs. 130 whilst an Abraham Lincoln realises Rs. 40. The signature of the late President Roosevelt fluctuates between Rs. 15 and Rs. 12.

General Eisenhower's signature was valued at Rs. 3 during the war and one of his letters actually sold for Rs. 60. Today, however, the value of a letter by America's top soldier is only about half the amount. Probably the most valuable of all American signatures is that of Thomas Lynch — the man who signed the Declaration of Independence. Thomas Lynch died leaving only one signed letter and the present day value of this is [illegible] lakhs of rupees.

In other parts of the world autograph collecting has not yet assumed the commercial proportions [illegible] in America. Nevertheless the signatures of particular celebrities, past and present, are sought for their value. The most [illegible] the world [illegible] signature of the great [illegible] Shakespeare. Only two or three still exist and they are each valued at 20 lakhs of rupees! In contrast, Charles Dickens's signature is worth Rs. 20 and Mark Twain's about Rs. 8.

Politicians generally write copious letters, thereby increasing the number of their signatures in circulation. Winston Churchill's autograph was worth Rs. 8 during the war but it depreciated to Rs. 4 after the close of hostilities. In all probability it will rise again following the publication of his memoirs. The value of Mr. Bevin's signature compares well with Mr. Churchill's and is obtainable at Rs. 9.

SPECIAL REPLY

Probably no other celebrity has received so many requests for his signature as Bernard Shaw. At one time the value of this famous dramatist's signature was Rs. 130 but it has dropped in recent years to the comparatively low sum of Rs. 10.

So numerous were the requests for his autograph that Mr. Shaw found it necessary to have a special reply printed on a postcard. The text of this reply may be of interest to the many admirers of G.B.S. It reads "It may interest collectors of autographs to know that Mr. Bernard Shaw does not regard requests by strangers for his signature as legitimate collecting. He signs enough genuine documents every day to give collectors ample material for the proper exercise of their peculiar industry. His secretary has instructions to return all albums and refuse all applications which ignore this distinction."

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A PRESS NOTE

The following letter from Mr Marcel Leloup Director, Division of Forestry and Forest Products and Personal Representative of the Director-General, addressed to His Highness the Maharaja of Mysore, thanking His Highness for the arrangements made for the holding of the Forestry and Timber Utilisation Conference for Asia and the Pacific in Mysore, is published for general information :—

" Your Highness,

On behalf of the Director General of the Food and Agriculture Organisation of the United Nations, and myself personally, I wish to express gratitude for the kind gesture of Your Highness's Government in acting as host to the Forestry and Timber Utilisation Conference for Asia and the Pacific The facilities and staff which were placed at our disposal were of the highest calibre, and everything possible to contribute to the success of the Conference was done by the Officers of Your Highness's Government.

It was very gracious of Your Highness to attend the Opening Session and to deliver such an inspiring address The delegates [illegible] the opportunity of [illegible] several of the social functions [illegible] in connection with the Conference.

As Your Highness [illegible] reported the Conference was [illegible] Delegations of the various [illegible] nisations were composed of [illegible] experts, and their deliberations [illegible] able exploration of the problems [illegible] region, and in practical resolutions [illegible] some them.

The Conference was a great [illegible] battle to raise the living standards [illegible] throughout the world [illegible] the support [illegible] Your [illegible] ness's Government have been [illegible] give.

I have the honour [illegible]

Your Highness's most obedient servant

[illegible]

* * *

What has this letter [illegible]

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* Assam	[illegible]	[illegible]	
* [illegible]		[illegible]	
* [illegible]	[illegible]	[illegible]	
* [illegible]			
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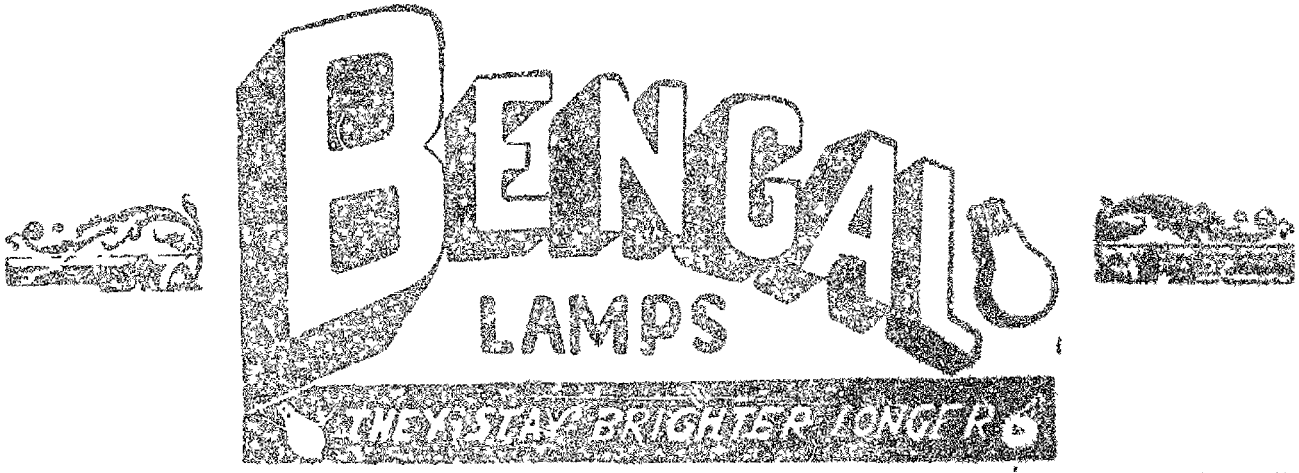

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ENGLAND TODAY

We speak of "London" today as the world used to talk of "Rome". For London means more than a city. We use it as the name of an empire, an economic and political system—even more: a way of life. It is a model to imitate.

This industrious, deafening, throbbing capital, consumed since the beginning of the Christian era by the fever of trade, and which seems to think only of the future and of the far away, is a living museum. One finds there the British paradox in its purest form, anachronism and modernism doing lovingly hand in hand as if on an endless honeymoon.

We Latins, tightly bound to the art of cultivating the moment, are too frivolous to understand this side of British life.

We even mock its traditionalism, and we are not the only ones. Yet neither fire nor bombs forced Britain to renounce its pomp and circumstance. It has not yielded a fragment of its tradition, an ounce of its pride. In facing a future full of storms it wants to have around it familiar faces, fond memories and established habits.

The Londoner eats with a speed which makes us squirm. [illegible] are so measured that he prefers to finish with them in a few minutes rather than linger over a combination of substitutes as we used to do in our hard times.

But in his pub he drinks slowly and calmly. In his club he rests, well-squared in his armchair pipe between teeth. In spite of the tension which war and its aftermath have imposed upon him the Londoner has not forgotten how to relax. Everyone has his zone of calm which he protects against all encroachments.

Each man has his own little island. He cultivates his hobbies and exercises his whims entirely unaware of the rest of the world.

In fact, the Briton's love of liberty is greater than anything else. To save it he will spare no sacrifice. It is a real, not a nominal, liberty that he needs. But his individualism is well thought-out.

The working man is as much attached to tradition as is the aristocrat. The Cockney who grumbles ten times a day at the "bloody capitalists" and who votes Labour will go to Buckingham Palace to wave his handkerchief when Princess Elizabeth gives birth to a son.

ISLE OF LIBERTY

On the Continent the British worker is said to be lacking in political maturity, to have no revolutionary spirit. But this is because he is insensitive to vague ideas and to doctrines. Like his fellow countrymen in all walks life, he is pragmatic, hard headed, disciplined and preoccupied by results.

We on the continent, and especially in Prague, are accustomed to think of politics in terms of pure theory. We study, analyse and plan. Britain is content to deal with the realities of the day.

It has opened the door to Socialism by law. In a few years the new fiscal system will have destroyed what centuries of inheritance had achieved: the concentration of landed property. What, then, has become of Merrie England? Is this well-disciplined country sliding towards mediocre uniformity? Or are these changes illusory? It is frequently said in France that, while the social classes may be levelled out, the caste system will survive and that neither economic nor political democracy will bite deeply into the aristocratic system.

(*Continued on page 7*).

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SO MUCH WASTE

Dr. Keskar, replying to Sardar Mukam Singh, regarding expenditure on embassies and publicity abroad, revealed that the total sum spent during the past twelve months on embassies was approximately Rs. 70,14,000. The total amount spent on publicity and propaganda during last year was approximately Rs. 24,28,000.

Dr. Keskar further informed the House that it was difficult to assess the effect of India's publicity abroad but the publicity organisation had endeavoured to counteract misrepresentation of India abroad and to put forward the Indian points of view.

* * *

China has no publicity abroad. Russia does not care how others speak of it. But India's marriage to liberty must be celebrated by a band with a big drum. We do not realise that before long our drummer-boys with cap and bells will become the laughing stock of the whole world! Ed.

MR. AYYANGAR'S WAIL

Government have received reports that a number of abducted non-Muslim women have been taken over the Pakistan border into Afghanistan, said Mr. N. Gopalaswami Ayyangar, in reply to Giani Gurmukh Singh Musafir.

Mr. Ayyangar added that the matter had been taken up with the Afghan Government during June 1948 and they had repeatedly given their assurance to help India as far as possible in the recovery of abducted women from areas under their control. "As the task of locating the abducted women is fraught [illegible] and difficulties, it will take some time [illegible] any tangible results are achieved," Mr. Ayyangar [illegible]

* * *

All our [illegible] authorities [illegible] potent [illegible] they [illegible] failure and [illegible] other people [illegible]

PRECEDENCE

The following order of [illegible] published by the Government of India:

The Governor-General of India [illegible] Minister of India, Governors of [illegible] their respective charges [illegible] India [illegible] rank and precedence in the [illegible]

The ranked warrant of precedence [illegible]

1. Governor-General of India.
2. Prime Minister of India.
3. Governors [illegible] respective charges.
4. Ambassadors accredited to India [illegible] missioners of Commonwealth Countries [illegible] India.

4a. The Honourable Sardar [illegible] (while holding the post of Deputy Prime Minister).

5. Chief Justice of India [illegible] Assembly. Speaker, Central Assembly.
6. Ministers of the Government of India.
7a. Governors of Provinces [illegible] respective charges. Premiers of Provinces [illegible] respective Provinces.

Raj Pramukhs of Saurashtra, Madhya Bharat, Uttar Pradesh, Rajasthan, Madras, Bombay and East Punjab States Union and Rulers of Indian States enjoying a salute of 17 guns [illegible] should be treated for the purpose of precedence on the same footing as Governors of Provinces.

The other princes should be fitted into [illegible] places in the Warrant of Precedence in accordance with their importance and status.

MARRIAGE

Sow. LALITHA, daughter of Sri. A. [illegible] Nirvani Gowda, B.A., M.Ed., Secretary [illegible] Government, with Sri. M. G. Paramaiah Amildar, Anekal, on 22-5-49 at Thippanahalli, Chikmagalur.

Cha. Sow. [illegible], daughter of [illegible] P. Narayana, Editor, "Mysore Tatvam" Mysore, with Cha. H. G. Rama R[illegible] Sri H. Gopalaiah, Shimoga, on [illegible] Mysore.

[illegible] A. N. [illegible] A. C. N[illegible] Sow. Gowramma, [illegible] Nalla Gowda, Planter, [illegible] at Sub Depot [illegible]

The Rationalist.

Monday 30-5-1949.

WORLD UNITY

II

Thousand years after Buddha, 500 years after Christ, came Mahammad. He again found life unpleasant, and searched for the remedy.

Buddha was silent about God. Christ was all for God. So was Mahammad. He preached "entire submission to the will of God." His prescription for happiness was from the same chemist as of the Hindu Sages, Buddha's, and Christ's, and from the same bottles. He laid down restraint of the appetites, restraint of the ears, eyes, tongue, hands, feet, and other members of the body from sin, preservation of the heart from worldly cares, and the mind from thoughts other than of God. Deference to parents, and punishment of murder, theft, adultery, drink, and gaming were enjoined. A good slice of mankind subscribe to that code, but alas, they are among the most martial!

Curiously enough, Confucius was born almost the same year as Buddha. He was a magistrate, and Minister of Law. He inculcated that man, in seeing should see clearly, in hearing should hear distinctly, in expression should be benign, in demeanour be decorous, in speaking be sincere, in duties be respectful, in doubt enquire, in resentment think of difficulties, when seeing an opportunity for gain think of righteousness, in youth [illegible] the physical powers are not settled avoid [illegible] in manhood when the physical powers [illegible] vigour, avoid quarrelsomeness, in old age when animal powers are decayed avoid covetousness.

We thus see that the Hindu ethical code expressed in Sanskrit, Buddha's expressed in Pali, Confucius's in Chinese, Christ's in Hebrew, and Mahammad's in Arabic, put forth in different times and climes, have the same meaning, and lay down the same rules. Over three-fourths of mankind have subscribed to them. The rest too, like the Jews and Parsees have practically the same codes of conduct. Even Mahatma Gandhi's present-day precepts, temperance, selflessness, peace, serving the poor, faith in prayer, are but the old formulae in a new language, Hindi.

Therefore it must be admitted that a Common Code of Ethics already exists among mankind. It has not however prevented wars. The Greeks and Persians were both great people, ethical people, civilised people; yet they fought bloody wars. The Normans had the same ethical code as the English; yet they invaded them. The Christian and Moslem Codes of Ethics are the same; yet there were three Wars of the Crusades between them. The Hindu and Moslem Codes are similar; but there have been bitter wars between them, and now, bitter ill-feeling between them. The Anglo-French Wars of the Middle Ages, the Seven Years' War, Thirty Years' War, and Hundred Years' War in Europe, the Anglo-American War, the Napoleonic War, Franco-German War, First World War, and Second World War were between men of one Faith and ethical code. The destruction now going on in China and Burma is by men of the same ethical code. And, the conflicts on matters of International peace in the United Nations' Assemblies are also between politicians of common ethical codes.

It is not then the absence of a common ethical code among the masses of the world that has led to wars. It is not the [illegible]

wage wars. In fact they want to be left in peace. Wars are caused by evil-minded politicians in power. They wage wars in order to build a name, or strengthen their position. It is not the German masses, but the Kaiser and Hitler who waged the last wars. It is not the Japanese masses, but Tojo's militarists, who attacked America. It is not the Russian peasants who are now seeking aggrandisement, but Stalin and Molotov.

We conclude therefore that what is wanted is not a new Common Ethical Code for the masses, but common Political Code of Ethics which will keep politicians in the right path, and suppress their war-lust. It is their greed for political expansion, or trade monopolies, that has been the bone of contention between States, and is even now rendering the United Nations' Assemblies' efforts infructuous. They do not realise that God has created the world, not as a cube, square, or a triangle, but as a compact globe. You may go out in it, east to west, or north to south, you rearrive at the same point. Two people can go out in opposite ways; they meet half-way. God thus meant that the nations should live in it compactly, peacefully, like the wrapped slices in an orange. It is impossible that any one nation can gain mastery over the rest, and retain it for a long time. Political wisdom consists in realising this and agreeing with others to "live and let live." The Heads of the nations should therefore sit round on a common plat-form, and thresh out a Code of International Ethics, with provision to curb aggression. The United Nations' [illegible] already provides such a [illegible] atmosphere is still in [illegible] is not broken up [illegible] siren, but persists in [illegible] common Code of [illegible] actions behind [illegible] it, we think [illegible] distant.

KALAKSHEPAMS

A correspondent writes:

"Thanks to the organisers of the [illegible] Sabha, Malleswaram, the public of [illegible] Bangalore have the pleasure of listening to the enthusiastic Kalakshepams of Sri M. S. [illegible] Bhagavatar, whose name you had made familiar to us by your appreciative notice of his performances in Mysore. Men and women of Malleswaram are now seeing newer and vivider pictures of the story of Rama through the charming exposition of Sri Bhagavathar. The whole story of Ramayana is being presented in a series of 15 Kalakshepams and daily increasing numbers of devotees are gathering to listen and be inspired."

* *

We congratulate the good people of Malleswaram on their choice of entertainment. Sri Ganapathi Bhagavathar hails from the region which gave birth to great Shankara, and possesses gifts and accomplishments that appeal to the eye and the ear, captivate the mind, and touch the heart. When our lives are being ruined by two such bad things as politics and the [illegible] refreshing to find solace in the divine discourses so attractively presented by Sri Bhagavathar. Recently, we learn that a Bombay audience at Vile Parle honoured themselves and honoured him by organising a series of his Kalakshepams during Ramanavami celebrations, and presenting him with costly gifts in appreciation and gratitude. Many in Mysore are always eager to hear him when other audiences have had their fill and he is disengaged.

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R[illegible]

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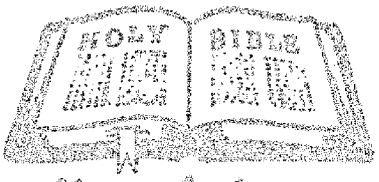

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MAR.

(Continued from page 2)

LONDON'S CASTES

Some of my British friends say: "Don't forget this country is divided into castes rather than into classes, and a man is judged not by his clothes, but by his pronunciation."

It is, in fact, doubtful whether social reform will wipe out Britain's complicated network of exclusions and exclusiveness. In the Labour movement there are some men who want to raise the people to the level of the aristocracy. These "Conservatives of the Left" are fairly well represented by Sir Stafford Cripps, the unshakeable Chancellor of the Exchequer. The "Leftists" in the Party—especially in the trade unions—want to drag the aristocracy down to the level of the people.

But stronger than either of these forces is the peculiar power of imitation which rules British life and makes every man aim to be the equal of his neighbour, no matter his birth, education and wealth.

SOCIAL REFORMS

The lower one goes in the social scale the greater this sense of dignity becomes. Only in Britain can one see women cleaners swabbing floors with their hats on.

Despite all the reforms already realised, the "advanced intellectuals" continually criticise the educational system, which is the origin of Britain's strength, which has provided the leadership of the new movement, and which at the same time, is the main-spring of the caste spirit.

In 1938 only two per cent of the population had been to a public school, whereas half the Members of Parliament were former students of Eton or Harrow. The Government is now spending enormous sums on education, is multiplying scholarships, and is facilitating the entry of children of poor families into universities. But it is being extremely careful not to uproot the old system.

The University is a veritable [illegible] State, with its properties [illegible] rights, its privileges [illegible] ancestors moulded on [illegible] Harrow and Rugby [illegible] spiritual luxury of [illegible] Government dare not [illegible] among a mass of equal[illegible]

MAN'S TRAGEDY

A Russian biologist, who advanced the theory that man's greatest tragedy was when he ceased to walk on all fours, no longer [illegible]. He has been "unmasked" by Moscow newspaper "Izvestia" as a former White Guardist.

The biologist was Dr. S. D. Antipin, one time department head of the Kishinev medical institute.

"If only man had learned to walk horizontally," he used to tell his students, "and rabbits want really many of our ills would have disappeared. Now Boris Lavrenov, writing in Izvestia reveals that Antipin fought for Admiral Kolchak in the counter-revolution and later posed as a biologist." The newspaper did not say what had happened to Antipin.

But here are some of his dicta:

Every four-legged animal excels man. Since man raised his head up he has lost all sense of smell; by using artificial meat grinders he has weakened his chewing equipment; owing to vertical posture his internal organs have piled one on top of the other like the storeys of a building!

His lungs are not ventilated properly, hence tuberculosis.

Man was constructed on a horizontal principle and became vertical which is curious as if a steam engine rolled solely on its back wheels, says a report.

* * *

Man is the only animal [illegible] and their stands erect. [illegible] when the [illegible]

ಮುಲ್ಕಿ ರಾಮ್ ಜಿ. ಆರ್. ಕೋಟ್ಯಾನ್, ಎಂ.ಎ., ಎಲ್.ಎಲ್.ಬಿ.ಎಲ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆದರ್ಶ ಮಹಿಳೆಯರು."

ಅಯುಕ್ತವಾರ್ತೆಗಳು:

"ಎಲ್ಲ ಜಾತಿಗಳೂ ಸಮಪಾಲಿನ ಜಾಗದಲ್ಲಿ ಒಟ್ಟುಗೂಡಿ ಮುನೋದಂಜಕವಾಗಿದೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಜೀವಗಳಿಯ ಮೇಲೆ ಒಂದು ಶರವದ ಪರಿಣಾಮವನ್ನುಂಟು ಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತ ಪ್ರಜ್ಞಾ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುಸ್ಲಿಂ ಬರೆದ ಮುಲ್ಕಿ ಎ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾಲ್-ಎಲ್-ಬಾ ಅವರು ಮೇಲಿನ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಸಕ್ಕರ್ಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟು ಮೇಲ್ಮೆಗೆ ಸಾಧ್ಯವಾಗುವುದರಲ್ಲಿ ಮೇಲಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಮಾತುಗಳು ಪೂರ್ಣ ಸಿದ್ಧಾಂತವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮನ್ಮಹಾರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮೈಸೂರು ಮಹಾರಾಜರ ಆರ್. ಸೆಂಕಟಾಚಾರ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ಗವರ್ನರ್ರವರು:

"ಈ ಪುಸ್ತಕವು [illegible] ಸಂಗ್ರಹವಾಗಿದೆ. [illegible] ಯಾವರೂ ಸರ್ವರಾಗಿ ಸಂಬಂಧಿಸಿದ ಮನುಷ್ಯರಿಗೆ ಪ್ರಾಚೀನ ಕಾಲದಿಂದ ಇತ್ತೀಚಿನ ಮುಖ್ಯ ವಿಷಯಗಳಿಗೆಲ್ಲ ಸಂಗ್ರಹವಾಗಿ ಸಿದ್ಧವಾಗಿದೆ. ನಮ್ಮ ಕರ್ಣಾಟಕದ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಿದರೆ ಬಹಳ ಉಪಯುಕ್ತವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬೇಕಾಗಿದೆ ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦—೧೫—೦

"ಕಾನೇರಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦—೬—೦

ವಿದ್ಯಾಪಾಯಿಗಳು:

"ಮುಲ್ಕಿ ಜಿ. ಆರ್. ಕೋಟ್ಯಾನ್ ಮಹಾಶಯರನ್ನು ನಮ್ಮ ಮಾಸಪತ್ರಿಕೆಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಂಡಿದ್ದೇವೆ. ಇವರು ಪ್ರಸಿದ್ಧ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನಸೆಳೆಯುವಂಥ ಪದಗಳಲ್ಲಿ ಮೂಲ ಸಂಕಟಗಳನ್ನು ಬಿಟ್ಟು ಪುಸ್ತಕವನ್ನು ಓದುವ ಜನರ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಟ್ಟುವ ಹಾಗೆ ಬರೆದಿದ್ದಾರೆ. ಕನ್ನಡ ಲೇಖಕರ ಸಿಂಹದ ಮರಿ ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಹುಳ್ಳು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦—೬—೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ವಿಜಯಸಾರ
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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಯಾಯಕ್ಕೆ ಸರಿಗೂ ಅನೇಕಮಾಯುಧಗಳ ಪ್ರಗಲ್ಭತೆಗೆ ಕಥೆಗಳು, ಕ ಮಾಲ್ಯಂ ಕೇಳಿ,

ಬೆಲೆ ರೂ. 10

ಶಾಂಬೊಸೇಟ್ಟರ್ ಬ್ರದರ್ಸ್, ಮೈಸೂರು

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THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public Interest

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S Asst. Editor: G. S. JOSYER, M.A.

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"*Chika-Devaraja Binnapam*"

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BENGAL LAMPS

MISINTERPRETATION

Dr. R. Nagaraja Sarma M.A., Ph. D., writes from Madras:

"The Daily Newspapers of Madras and other Provinces, after having arrived entirely on *a priori* and personalistic considerations, that constitutes the very negation of *rationalism*, at the conclusion that certain persons are eminent, infallible, and, like the king, can do no wrong, can commit no error, go on, day in and day out, publishing the utterances of these worthy personages, which however, contain serious misrepresentations and misinterpretations of ancient Indian classics like the *Ramayana*, and when such errors are pointed out by humbler folk like the present correspondent, these papers and members of the all-puissant *fourth estate* have invariably refused to publish the corrections sent, with the result that to day, instead of spreading knowledge, these papers are rendering themselves responsible for the perpetuation of a lamentable black-out. I crave for permission of the learned and talented Editor of the *Rationalist* to place before the public two such instances that are of recent origin and that must be fresh and living in the minds of the readers of the journal or journals concerned. 1. One Mr. T. V. Sibba Rao, delivered a lecture in Tirupathi inaugurating the Tyagaraja celebrations. The lecture was devoted to an exposition of the import and significance of the piece in *Kambhoji*-"*Mar-jaanaki*". Interpreting the *sahitya*, Mr. Rao explained that *Sita followed Rama to the forest: transgressing Rama's commands*. Mr. Rao (in passing referred to possible critics who (A Madras Paper gave one-column and-half to the report of Mr. Rao's speech) may not see eye to eye with him, at a wild commiseration on them, and marvelling at the universality of Tyagaraja, flabbergasted the world by telling it that Tyagaraja drew his inspiration from several Ramayanas like the *Ananda*, *Adbhuta*, *Adhyatma*, from folk-lore, mythology, tradition, from here, there and everywhere. Here precisely reason and rationalism have been cast to the four winds. [illegible] to see that the typical, paragon heroine could *never* have been represented as having *transgressed* the commands of her Lord even in fun, and even in the wildest of dreams. Valmiki has not represented Sita like that. Tyagaraja strictly followed Valmiki, and if folk-lore, tradition, and miscellaneous gossip should be believed against the dictates and demands of reason and rationalism, then, Sita is not reason why the Jaina version of Ramayana should be accepted as final in preference to Valmiki's. The report contains two speaking absurdities. Firstly, subordinate to Mr. Rao, ... " Rama left Sita alone to seek Lakshmana ". There is no such context in the Ramayana when Lakshmana playing hide-and-seek disappeared and Rama was interrupted in search of him. The second absurdity is more astounding. Mr. Rao repeats a tradition to the effect that " Rama drew a circle round his residence " and Sita was *not* to cross it. I maintain that Rama was a strict *rationalist*, and he would never have pelted or protected Sita so badly. You must have heard of a tradition according to which some Tanjore Rulers sprinkled holy-water (Tirtham) and Tulasi-plants or petals as preventive abracadabra to halt the advancing British soldiers. Rama was a rationalist *par excellence* ("Buddhimaan Neetiman"; terms used by Valmiki) and according to Valmiki Rama drew no such line round the asrama, and the question of Sita's crossing it does *not* arise.

Regarding the crucial question vital to Valmiki's art whether Sita transgressed the command of Rama in following him into exile, I suggest Mr. Rao making a careful and devotedly-reverent study of the 30th Sarga of *Ayodhya* Kanda in which it is definitely and categorically stated that Rama *did* approve of Sita accompanying him to the forests, not merely, but, commended her decision as befitting an ideal wife. Valmiki puts the matter thus in unsurpassable excellence: "Anugacchasva-mamsheetu sahadharma charasva-sheva." Ayodhya 30-60). Rama declares " Follow me and be an ideal wife following *Dharma* in co-operative spiritual harmony ". Tradition, folk-lore, cock-and-bull stories that contradict the basic account of Valmiki and that are flatly opposed to reason and rationalism must be summarily rejected. Sita just obeyed her Lord in following him into exile. She did *not transgress* the commands of Rama. That is the truth which is supported by the double sanction of reason and the textual [illegible] of Valmiki. The error committed by Mr. Rao lest possibly others should not be misled on [illegible] Tyagaraja. On the basis of reason and Rao's interpretation of the *sahitya* of the piece must be rejected as wrong, lest [illegible]

(8) Another writer, this time a reviewer, Mr. T. Sundaresharya, noticing in the same paper the volume of lectures on Ramayana by the late lamented Rt. Hon. V. S. Srinivasa Sastriar observes that the "Prayopavesa of the monkeys was merely a travesty of that spiritual practice". In ancient Indian classics like the Ramayana, there is no reference to fast as a political weapon familiar in the era of Mahatma Gandhi. The "Prayopavesa" of the Vanaras, prior to their meeting *Sampathi* was absolutely genuine, sincere, and earnest. Here are two pieces of internal evidence, one corroborating the other. In the opening summary of the chief contents of Ramayana, there is reference to the "Prayopavesa" of Vanaras. ("Prayopavesanna-shaiva—1—2—28) On the eve of the advent of Sampathi, there is the second reference. Here is Valmiki's *ipsitama arthe*." *Upavishanti* ta sarve-yasmin *pragaa* girishale " (Kishkindha-56 1.) The view that the fasting by the Vanaras was a "travesty" flatly and flagrantly contradicts the text of Ramayana.

Reason and Rationalism likewise support the text. In the peculiar context and concatenation of circumstances, the Vanaras thought that a fast unto death was the only alternative. Sampathi's advent completely transformed the outlook and the situation. Sampathi gave news of tremendous importance. They were quite hopeful of discovering the abode of Sita. Vanaras were certainly more reasonable than modern newspapers and their reviewers. The progressive evolution and development of circumstances commencing with the providential encounter with *Sampathi* must have confirmed the conviction of Vanaras that life was worth living, and precious life could not be thrown away. Confronted with a terrible future in the absence of news about Sita, with dread and most condign punishment from Sugreeva, as they had long transgressed the time-limit imposed for bringing news about Sita, the *rationalistic* Vanaras were supremely sincere in "Prayopavesa" at death was the only course open to them and consequently, the *same reason* dictated to them a different course when Sampathi [illegible] immediately in the direction of [illegible] Thus, Valmiki's language [illegible] sense of reason and rationalism, and [illegible] circumstances support the view that [illegible] of Vanaras, (be it noted that [illegible] was to be simply brought [illegible] convenient label of Dravidian) was perfectly sincere, genuine, and psychologically the only natural course open to them. It was emphatically not a travesty.

From the two instances cited, it would be apparent that research in the sacred classics like the Ramayana should be conducted strictly on the basis of reason and rationalism. Research does not mean uncritical and undiscriminating [illegible] ing of everything conveyed by folk lore, tradition, gossip, and irresponsible inventions of imagination. Modern researchers will do well to [illegible] the technique of the canons of interpretation laid down by the "Poorva-mimamsa", the *Tatparyalingas* six in number. They can bear any amount of repetition. Upakrama (beginning of context), Upasamhara (the end), Abhyasa, (repetition that is pragmatic and purposive), Apoorvata, (novelty), Phalam, (specific and teleologically to be realised), Artha-vada, (special commendation as in newspaper advertisements) and Upapatthi, (Reason). These stand arranged in ascending order of importance. The seventh Upapatthi mean exactly *Reason*. Just ask yourself the simple question. Is Rama likely to have drawn a line round the asrama and commanded Sita not to cross it? Is the very apotheosis of reason and intelligence, avatar of Vishnu, likely to have behaved like that? Reason and rationalism can give only one answer. That must be emphatically in the *negative*. I can only hope that researchers would stand steadfastly by reason, by "Upapatthi". I pray, in conclusion the *Rationalist* would at least occasionally enable me to throw light on the tracts and areas of the classics like Ramayana now enveloped in cimmerian darkness as the result of the policy of black-out followed by the Daily Newspapers of Madras and of other provinces."

* * *

When Dr. Nagaraja Sarma described Rama as "rationalist par excellence," he found the [illegible] the doors of the *Rationalist* [illegible] the embodiment of India, as [illegible] of Great [illegible] on times more

[illegible]

When [illegible] Shah suggested in the Constituent Assembly last week that the memorandum from Kashmir should be discussed by the Praja Sabha, Pandit Nehru speaking not as the Prime Minister but as a Kashmiri [illegible] the following heated attack against him:

"Stating that the proposal was very simple, Pandit Nehru referred to Prof. Shah's amendment and characterised it as "a monstrous proposition." He said "I have very admiration for the reputation and learning of Prof. Shah. Nevertheless, I have followed with some surprise not only what he said to-day, but what he has said in regard to Kashmir a number of times. I am also connected with Kashmir in many ways and in a sense I belong to Kashmir more particularly than any other part of India. I have been connected with the fight for freedom in Kashmir. I know various groups, various parties, and various people from the Maharaja down to the humblest people. I can speak about Kashmir with a wider outlook than Prof. Shah. I am speaking not as Prime Minister but as a Kashmiri.

[illegible] the Prime Minister [illegible] and bring out [illegible] the Praja [illegible]

[illegible] Constituent Assembly [illegible] the Praja Sabha [illegible] successful bowler [illegible] but the overcoming of [illegible] obviously could that it was [illegible] the type of [illegible] who [illegible] opposed to the freedom [illegible] conquerors [illegible] Kashmir's advance [illegible] status, though [illegible] the kind of [illegible] Praja Sabha [illegible] is not there [illegible] of its nature [illegible] Shah very correctly [illegible] Sabha to send representatives to the House. It is a constructive proposal."

We would [illegible] [illegible] enjoyed [illegible] Constituent Assembly [illegible] members. [illegible] them [illegible] public [illegible] [illegible]

Did Mr. [illegible] [illegible] Pandit [illegible] [illegible] Praja Sabha [illegible] [illegible]

INDIAN STUD-BULLS AT WORK IN AMERICA

American animal breeding experts are using Indian cattle in experiments to develop heat and tick resistant milch breeds, according to an Indian agriculture extension worker who has spent the last 18 months studying animal husbandry in the United States.

Sent by the Bombay Government, for whose Animal Husbandry Department he works, to study and observe animal breeding, nutrition and dairying, Mr. S. C. Futane received the master of science degree from the Michigan State College last December. Following his academic work, Mr. Futane toured agricultural research and breeding centres in the Carolinas, Texas, Arizona, California, New Mexico and Louisiana.

At the Louisiana State University, Mr. Futane saw experimental work to evolve a heat and tick resistant breed of milch cattle. The work, still in the initial stages, has been going on for a year. About 30 of the best Jersey cows are being bred to a Sindhi bull imported from India. Another Sindhi bull, used in similar experiments, is at the Beltsville Maryland Agricultural Station.

In Louisiana, Texas, California and Florida, there are experiments in developing a suitable breed of beef cattle to withstand heat and ticks. Four Indian breeds—Kankraj and Gir breeds from Bombay, and Ongole and Nellore from Madras—are being used in these experiments. Indian cattle have hardiness and are able to stand adverse conditions and utilise forage better than the breeds in America. In places like Texas, cattle are unable to withstand rough ranch conditions and for this reason American cattle experts are seeking to develop a strain which will be able to survive and thrive in that area.

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Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

GREEN MOSCOW

City authorities, determined to make Moscow one of the world's greenest capitals, have decided to plant 100,000 more grown trees and 800,000 bushes along the city's main streets during the next few months. Some 600,000 trees and 2,000,000 bushes have been planted in Moscow since 1945.

* * *

We think that the Mysore Municipal Councillors would be spending money rightly for once if they all take a study trip to Moscow, and compare what they have done in 12 years with what has been done there in 3 years. Ed.

MARRIAGE

SRI. M. V. KRISHNASWAMY, B.Sc., B.E., son of Sri M. Venkatakrishnaiah, B.A., LL.B., Advocate, Mysore, with SOW. JAYALAKSHMI, daughter of Sri H. Narayana Rao, B.COM., Manager, Bank of Mysore, Ltd., Tiptur, on 8-5-1949 at Tiptur.

ARATHAKSHATA

Marriage of SRI R. BASAVARAJ, B.Sc. Hons., son of Sri P. N. Subbarayappa, B.A., LL.B., with SOW. LEELAVATHY, daughter of Sri M. Shivanna, Bangalore, on 5-5-1949 at Co-operator's Home, Mysore.

UPANAYANAM

CHI. SUNDARARAJENGAR, son of Sri H. T. Krishniengar, of Messrs V. R. Brothers, on 5-5-1949, at Devamba Agrahar, Mysore.

REPRINTS AND BOOKLETS.

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	Reason [illegible]	0—3—0
7.	Small-pox and its treatment in Vedic Times	0—3—0

ENGLAND TODAY

(Continued from last issue)

The University will not overcrowd his authority. The young lord, the son of the Welsh miner and the coloured Jamaican student may stand elbow to elbow in the halls of Oxford, but they are all aristocrats as a result and the leaders of tomorrow. They are treated as such. A uniformed servant still carries a tray with the mail for each and every one of them.

In the delicate art of forming men, in the art of which England is so proud and jealous, levelling from the top has prevailed.

This coherent disciplined country is ambitious for social justice and liberty, and represents the ideal image which we ourselves like to paint of France.

REGULATED LIFE

The spectacle of Britain dazzles us and tends sometimes, perhaps, to frighten us; London where all life stops at 10 o'clock: London overwhelmed with regulations, rules and discipline—outwardly black, morose, sinister, but with the dawn of a happy future in its greyness.

The English food restrictions are hard for French stomachs; yet stability of prices and confidence in the currency touch us with the pangs of remorse.

It seems surprising that a country which was so great in the struggle and in the victory should make such sacrifices.

We can see this nation's faults. It is slow, rigid, meddling—which may give us patience to support our own faults. Yet Britain is teaching us, and all the world, a virtue which is elsewhere shrivelling and disappearing. This virtue is civisme (civic consciousness). This civisme is not, however, the same sort of blind obedience, enslavement of body and soul to an all powerful state which has provoked the most extraordinary [illegible] flesh and the most revolting crimes of our time.

It is a humble [illegible] silence, modesty and decen[illegible] the man who is really free [illegible] gracious spirit. Everywhere [illegible] the state play hide-and-seek [illegible] names compulsion the Eng[illegible] chart of his own [illegible]

it without particular enthusiasm, but without dejection, with simplicity. The worst thing about this admirable virtue is that it is contagious.

A French friend told me in London: "At the beginning, when the bus conductor forgot to ask me for my fare, or was unable to do so, I had a feeling of elation on reaching the pavement. I had escaped from the common rule. I had got away with something. A little whiff of pride rose in me. To-day I should feel embarrassed, ashamed and unhappy. I must do the same as my neighbours in this country: I must give my fare to the man and it is to me so that he can pay it when I alight."

It is the same in every aspect of British life. Once a rule is drawn up it becomes a point of honour to conform to it. Every law and every rul[illegible] the citizen promotes it; to obey is to respect the contract.

The whole of Britain's civic morality rests upon this noble foundation. One does not joke with honour. It is the most delicate, the most fragile of all feelings.

A few months ago a famous professor, a member of the B.B.C.'s Brains Trust, (C.E.M. Joad) was fined for using a railway ticket for a journey longer than the one he had paid for. In France, the affair would have done no further than the limits of the railway station. Perhaps, if publicity had been given, made the subject of some jokes by the professor's pupils. Not so in London. It was widely publicised and commented upon.

This civisme exists also in politics. During a discussion on nationalisation in the House of Commons the Conservatives defended their position stoutly. Their cold rage, however, stopped short of an explosion.

I said to an English friend: "All your great landowners surely put up a stiff resistance to Socialist measures. Never has a ruling class let itself be dispossessed with a smile."

"Admittedly," he replied, "they protest and are probably furious but they bow. The law holds [illegible] a sacred definite character. When the Government has made a decision there is nothing [illegible] take some action [illegible] speaker [illegible]

ಮಲಿ ಬಾಲಿ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಲ್.ಎಲ್.ಬಿ.ಎಲ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆಯುರ್ವೇದ ಮಹಿಳಾಶಿಕ್ಷಕಿ."

ಮದ್ರಾಸ್ ಸರ್ವಾಧಿಕಾರಿ:

"ಎಲ್ಲ ಶಾಸ್ತ್ರಗಳು ಸೇರಿಕೆಯಾದ ಶಾಸ್ತ್ರದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದ್ದು ಮನಿಷ್ಠರಂಜಕವಾಗಿದೆ. ಈ ಪುಸ್ತಕವನ್ನು ನನ್ನ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ಪರಮ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅನಾಸ್ಥೆ, ಅಜ್ಞಾನ ಇವುಗಳನ್ನು ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುಖ್ಯವಾಗಿ ಬಡವ ಮಲಿ ಶ್ರೀ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಬೇರೆಯವರ 'ಹಾರಿಸ ಪುಸ್ತಕಗಳನ್ನು ನಕ್ಕಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟಿರಿ ಬೇಕೋಸ್ಕರ ಸಾಧ್ಯವಾಗುವುದರಲ್ಲಿ ಬೇರೆಯವರನ್ನು ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವೈದ್ಯಸಾರ"

ಶ್ರೀಮನ್ಮಹಾರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮೈಸೂರ ದಿವಾನ್ ಎಸ್. ಕೆ. ಶೇಷಾದ್ರಿಅಯ್ಯರ್,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ಮದ್ರಾಸ್ ಸರ್ವಾಧಿಕಾರಿ:

"ಈ ಪುಸ್ತಕವು ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್ ಅವರಿಂದ ಬರೆಯಲ್ಪಟ್ಟ ಹಿಂದೂ ಸ್ತ್ರೀಯರ ಪ್ರಸಿದ್ಧ ಪರಾಕ್ರಮಗಳ ಕಥೆಯನ್ನು ಹೇಳುವದರಿಂದ ಮತ್ತು ಹಿಂದೂಸ್ಥಾನದ ಪ್ರತಿಯೊಂದು ಮನೆಯಲ್ಲಿ ಮನೆಮಾತಾಗಿರುವ ಸಂಯುಕ್ತ, ಪದ್ಮಿನಿ, ಮೀರಾಬಾಯಿ, ತಾರಾಬಾಯಿ ಮುಂತಾದವರ ಕಥೆಗಳು ಹಿಂದೂಸ್ಥಾನದ ಯುವತಿಯರಲ್ಲಿ ಧೈರ್ಯ ಮತ್ತು ದೇಶಾಭಿಮಾನಗಳನ್ನು ಪ್ರೇರಿಸುವವು. ಈ ಪುಸ್ತಕವು ಇತಿಹಾಸದ ಕೆಲವು ಅಪರಿಚಿತ ಭಾಗಗಳ ಅಭ್ಯಾಸಕ್ಕೆ ಒಳ್ಳೆಯ ಅವಕಾಶ ಕೊಡುವದರಿಂದ ಇದಕ್ಕೆ ವಿಶಾಲ ಪ್ರಸಿದ್ಧಿಯು ಸಲ್ಲತಕ್ಕದ್ದು.

ಈ ಪುಸ್ತಕವು ಮಾಧ್ಯಮಿಕ ಶಾಲೆಗಳ ಮೇಲಿನ ತರಗತಿಗಳಲ್ಲಿ ಸವಿಸ್ತರವಾಗಿ ಅಭ್ಯಸಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯವಾದ್ದು."

ಮೈಸೂರ ೦—೧೪—೦

"ಜಾನಕಿ"

ಎಂಬ ಜೋಯ್ಸರ್‌ರವರ ಕಥೆ; ಪ್ರಸ್ತುತ ಪ್ರಕಟಣೆ ಹಂತದಲ್ಲಿ.

ಮೈಸೂರ ೦—೩—೦

ವಿದ್ಯಾಭಾಸ್ಕರಿ:

"ಮಲಿ ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಸರಳವಾದ ಸುಂದರ ಕನ್ನಡ ಶೈಲಿಯಲ್ಲಿ ಮೊದಲಾಗಿ ಮಾಡಿರುವುದೇನೆಂದರೆ ಪ್ರಾಚೀನ ಹಿಂದೂ ಸ್ತ್ರೀಯರ ಪರಾಕ್ರಮಗಳು ಇದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದುವ ಕೇರಿಗೆ ಮುಂದಿರುವವರಿಗೂ ಮುಖ್ಯವಾದ ಮಹತ್ವ ಮತ್ತು ಪ್ರಾಚೀನ ಕನ್ನಡ ಲೇಖಕರ ಸೇರಿಕೆಯಿಂದ ಮತ್ತು ಪ್ರೋತ್ಸಾಹದಿಂದ ಇದರ ಕಿರಣಗಳಿಗೆ ಪ್ರಸ್ತುತವಾಗಿ ಇರುವುದು."

"ಚಾಮುಂಡಿಯ ಮಕ್ಕಳು, ಚಾಮುಂಡಿಯರು"

ಎ. ಶಂಕರನ ಕೃತಿಯದು, ೦—೩—೦

ಕೃಷ್ಣ ರಥೋತ್ಸವದ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಬಹದೂರ್

ಭಾಕ್ತಿಶಾಂತಿ, ವಿಲಾಸಶಾಂತಿ,
ಶಿಲ್ಪಾಕಾರಾಂತಿ, ಸಂಕಾಶಶಾಂತಿ,
ಅಪಕಾರಶಾಂತಿ,

ಎಂಬ ಆಯಾಶಿಷ್ಟರಿಗೂ ಅಭಿಮಾನಪಟ್ಟವರಿಗೂ ಕೊಡಲ್ಪಟ್ಟವು.

ಕಿಂಗಳು, ೩ ಮಾಲ್ಯಂ ಸೀರಿ

ಬೆಲೆ ಮಿ. ೧೦ ೦—೦

ಶಾಯಿಸೇಷ್ಟರ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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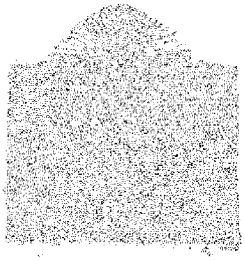

THE RATIONALIST

A Weekly

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"Chika-Devaraja Binnapam"

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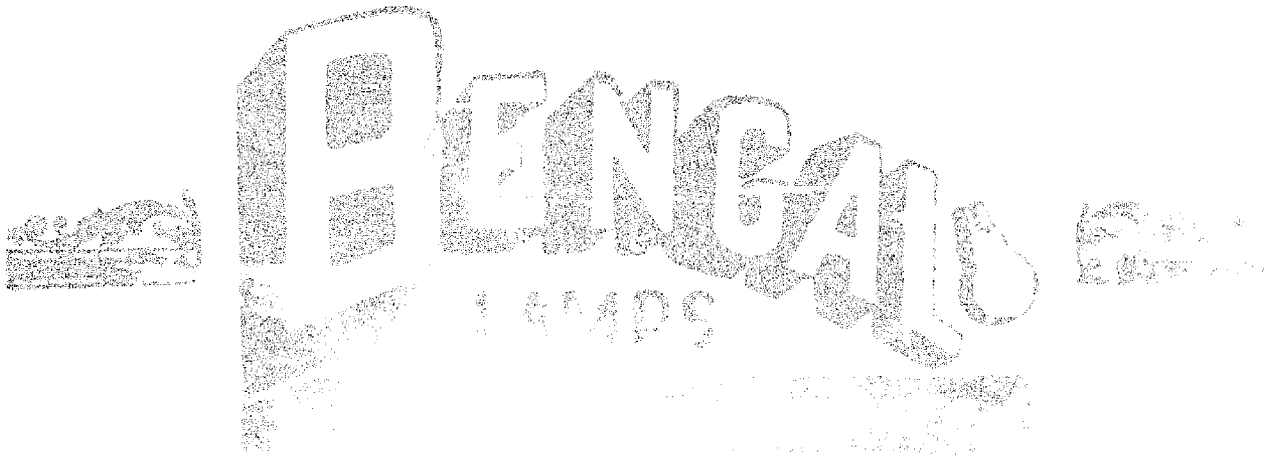

LIMITED OBEDIENCE TO GOVERNMENT

Walter Longstreath, Philadelphia Quaker and prominent attorney, notified the Bureau of Internal Revenue in September 1948 that he was refusing to pay 34.8 per cent of his 1948 tax because that amount was "used for preparation for war." He wrote: "True patriotism requires a citizen to protest as strongly as he can peaceably when his country adopts a course that is leading to degradation and destruction. . . . . In the Nuremberg trials, the United States maintained the principle that a citizen of Germany should refuse to obey his Government when his Government ordered him to do an evil act. That principle is equally valid for the citizens of the U S including myself."

Ralph Templin, Methodist minister and former missionary to India, was active in support of the Gandhian non-violent movement for independence. He is now Professor of Sociology at Wilberforce University. Mr. Templin contends that the major activities of the U S. Federal Government are military and imperialistic, and that he is in conscience bound to withdraw support from these activities in whatever ways are open to him.

ENVOYS

The King has made a gracious gesture in supplying some of his pictures to brighten certain of our Embassies and Legations abroad. The furnishings and fittings of these bits of Britain in foreign lands are controlled by the Ministry of Works, which supplies no paintings or other works of art except a portrait of His Majesty. If the Ambassador or Minister has artistic tastes he must provide anything of the kind himself.

Mr. George Tomlinson, the Minister of Works, adopts the slogan of the modern landlady: "No linen," for sheets, blankets and coverlets, as well as table linen are not part of the official outfittings. Our envoys take their own clocks with them, also any ornaments they may need to adorn their temporary home. Glass, china and cutlery must also be provided by our representatives, for the Ministry finds only such things as chairs, tables, bedsteads, says a British report. But Indian envoys are bothered with no such economy.

Ed.

QUALITY PRODUCTS:

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MYSORE MAKES MANY PRODUCTS BUT ONLY THE BEST OF EACH.

GOD EXISTS

REASON NUMBER ONE

First: By unswerving mathematical law we can prove that the universe was designed and executed by a great engineering intelligence.

Suppose you put ten pennies, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one to ten; of drawing one and two in succession, one to 100; of drawing one, two and three in succession, one in a thousand, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one chance in ten billion.

By the same reasoning, so many exacting conditions are necessary for life on the earth that they could not possibly arise in proper relationship by chance. The earth rotates on its axis one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation each long day, while in the long night any surviving sprout would freeze.

Again, the sun, source of our life, has a surface temperature of 12,000 degrees fahrenheit, and our earth is just far enough away so that the "eternal fire" warms us just enough and not too much! If the sun gave off only one half its present radiation, we would freeze, and if it gave half as much more, we would roast.

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons; if it had not been so tilted, vapors from the oceans would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged; even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen without which animal life must die. Had the oceans been a few feet deeper, carbon-dioxide and oxygen would have been absorbed, and no vegetable life could exist. Or if our atmosphere had been much thicker, some of the meteors, now burned in space by the millions every day, would be striking all parts of the earth, setting fires everywhere.

Because of these and a host of other examples, there is not one chance in millions that life on our planet is an accident. Scientist.

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,
Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes :—

"It is not a mere supplement containing a collection of cases bringing the book up to date [illegible] it as clear, [illegible] and [illegible] Hindu Law both in British India and Mysore [illegible] years since the publication of the main volume."

The Rationalist.

Monday 18-6-1949.

"MONSTROUS"

II

"I can speak about Kashmir with far greater authority than Professor Shah. I am speaking, not as Prime Minister, but as a Kashmiri," says Pandit Nehru.

Both as Prime Minister and as a Kashmiri, Pandit Nehru has been exercising a great deal of authority in regard to Kashmir. It would be better for India, and possibly for Kashmir, if he exercised his authority a little less. His attitude should be that of a General who directs a campaign with aloof and placid forethought, and not to plunge into the thick of the fray with Victoria Cross recklessness.

It would be too individualistic, for him to consider the problem of Kashmir as a Kashmiri and proceed to solve it as the Prime Minister of India. The latter role should not be subordinated to the former.

He is the head of the State, and the people are its body. The head should not move too far in advance of the body. It must take it with it.

Again, if a Kashmiri is alone competent to speak with authority about Kashmir, only a Gwalawala can speak with authority about Gwalia, only a Hyderabadee about Hyderabad, Mysorean about Mysore, Travancorean and Cochinite about Travancore and Cochin. Was Pandit Nehru himself or his colleagues consulted or heeded the voices of all these? Is a Kashmiri, as such, come from a higher plane than men of other States?

If a Member of the Constituent Assembly cannot speak his mind, if an organ of the Press cannot present a reasoned criticism, if public bodies and the members of the public, in whom political sovereignty is supposed to rest, are dismissed as ignorant, vulgar and contemptible, and if even party members cannot disagree but are party-whipped into unquestioning concurrence, then it is time to order a coffin for such a democracy.

The suggestion of Professor Shah that the Kashmir representatives should be elected by the Praja Sabha or the State Representative Assembly, was in accordance with the insistent demand of the Congress party and the procedure adopted in all other States. That suggestion cannot be amazing. That the very leaders of the Congress party should advocate the contrary in the case of Kashmir was, to all appearances, an instance of the amazing inconsistencies of politicians. Professor Shah felt as most other innocent people felt.

Pandit Nehru condemns the Praja Sabha in unmeasured words. "If he knows anything about Kashmir, then he ought to know that there is nothing more bogus than the Praja Sabha. The entire circumstances under which the last election were held were fantastic. It was boycotted by all decent people, and it was held in winter just to avoid people going to the poll.—National Conference candidates were arrested.—Of course people got in, but the percentage of voting was so tremendously small that it was almost negligible, etc."

"Tremendously small" is a new literary phrase. But as it comes from a high source, we need not go into its artistic merit.

Judged by the tests by which the Praja Sabha is condemned by Pandit Nehru, we wonder whether there is one Assembly in any

State or Province since the Congress party began to dominate the elections, which cannot be termed bogus in greater or smaller degree. What is the percentage of voting at the last of previous elections, in Mysore, or Madras, or U.P., or India as a whole? Is it not "permanently small"? Was there any pretence of a free election, with free candidature, and free voting? Did not all decent people boycott them for one reason or another?

Pandit Nehru may not care for our assurance on those points, even with regard to Mysore. But then he would be labouring under the same mis-conceptions as he attributes to Professor Shah.

Our point in making these observations is that Pandit Nehru's position in the Cabinet, with practically unfettered sway, gives weight and a load to his attacks and condemnations of persons or views, that effectively silence independent thinking in the Assemblies. The recent change in the Constitution Bill clause about Governors from election to nomination, brought out the admission that his original standpoint was not correct.

No public man should assume infallibility. If he does, in public matters, it would make things very dictatorial. As it is, the public are not impressed by the standard of discussion and political wisdom in the Constituent and Legislative Assembly. If even that should be snubbed down or frightened away, the Constituent Assembly would be a name, and it would amount to legislation by ordinance. Pandit Nehru, author of "The Glimpses of History", may permit us to give him the following glimpse of history.

"On April 20, 1653 [illegible] of Commons, [illegible] in an ordinary place [illegible] he began telling the members of justice, self-interest [illegible] ing with his foot, he exclaimed [illegible] "You shall [illegible] place to better men!" "You are no [illegible] say you are no Parliament!" Having called in [illegible] 30 musketeers, he turned out the members with [illegible] "In the name of God go [illegible]

"History recalls with a shudder," says Carlyle, "that my Lord General, strung the sacred mace [illegible] said, "What shall we do with this bauble? Take [illegible] away!" Calling Sir Henry Vane by name, [illegible] him that he might have prevented this, but that he was a juggler, and had not common honesty. "The Lord deliver me from thee, Sir Henry Vane!" All being gone out, the door of the House was locked. The Rump Parliament had gone its ways. "They went," says Carlyle, "very softly—softly as a dream, say all witnesses." "We did not hear a dog bark at [illegible] going!" [illegible] my Lord General, elsewhere."

Justice to Cromwell requires that we add that he exclaimed after the incident, "I have sought the Lord night and day, that He would rather slay me rather than put me upon the doing of this work!"

Editor.

MARRIAGE

SOW. LEELAVATHI, daughter of late Dharmaratnakara C. Perumal Chetty, with CHI. T. P. DIWAKAR son of M. Rt. Hon. T. N. Ponnurangam Chetti, on 8-5-49 at "Shantivilas," Nazarbad, Mysore.

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VYSHINSKY: SOVIET FOREIGN MINISTER

"Andrei Y. Vyshinsky has been a rebel and incediary orator since his early teens. Born in Odessa in 1883 of well-to-do middle-class parents, he became a brilliant law student at Kiev University. He early became active in the student revolutionary movement in southern Russia.

After graduation, he started a promising legal career, but soon dropped it for all-out revolutionary activity. Wounded in the 1905 revolt, he was arrested and served a year in jail. Later, he became familiar wish the inside of Czarist prisons and the cold wastes of Siberian prison camps.

Glib, crafty Vyshinsky somehow talked the Czar's police into taking the "heat" off him. He became an outstanding, honoured criminal lawyer. But he never really dropped his subversive work, and when the Red revolution broke in 1917, he fought at the barricades.

After the Soviet regime was established, he again proved his agility in twisting by joining the victorious Bolsheviks, whom he, as a right-wing communist, had opposed. He did their legal chores, and his court-room skill took him rapidly to the top in Soviet jurisprudence.

Climax of his legal career came in 1936, 1937 and 1938 when, as State Public Prosecutor in the famous "purge" trials, his remorseless condemnation of the defendants sent many old revolutionary comrades of Lenin, Stalin and himself to death or Siberia. Astute enough to ally himself with Stalin when the latter was grabbing power, Vyshinsky rose rapidly in Soviet inner councils. He did diplomatic work in Eastern Europe and from there his activities in world affairs widened until, in 1940, he became second only to Soviet Foreign Minister, Molotov.

He became known as Stalin's hatchet man. When someone was needed to kick out Rumania's post-war government and install hard-boiled Anna Pauker in the driver's seat, it was characteristic that Vyshinsky got the job—and did it with neatness.

Though a diplomat in name, he remains a table-pounding prosecutor. As chief Soviet delegate to the UN, his raffised, acid-tongued attacks against the Anglo-American "war-mongers" made him the personification of the breach between the East and West."

VAIN TELEGRAM

Dr. P. N. Banerjee has, in a telegram, invited the attention of India's Prime Minister and the Central Government to the continued deterioration in the economic situation in India as a result of the lack of foresight and a policy of drift and complacency, and urged the immediate constitution of an Economic Advisory Council of official and non-official economic experts to keep a watch over all economic affairs.

He says: "India's account in the International Monetary Fund has already been overdrawn. Her sterling balances which should be reserved only for economic reconstruction, are being frittered away for ordinary purposes. Her foreign trade policy is wrongly directed and requires careful modification in view of the country's needs. The prices of essential goods like food and cloth are extremely high in spite of the Government's repeated statements."

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FOREIGN TRADE

India's Commerce Minister, Mr. K. C. Neogy today sought the advice of the Export Advisory Council in putting an end to "carelessness, negligence and dishonesty" in the handling of foreign trade that "has been endangering the country's interests."

Addressing the fourth meeting of the Council, the Minister referred to serious complaints from abroad of dishonest practices which have affected the quality of our exports, and said, "In certain countries these practices are taken openly to reflect India's national character. It would be an evil day if a mentality appropriate to the gambling den were allowed to dominate any section of those who handle the foreign trade of India."

The Minister said that besides unsatisfactory quality, other factors operating against expansion of exports were higher domestic demand and prevalence of high prices.

"The time has now come when we should deliberately seize the gravitation of commodities from internal consumption to exports by positive measures calculated to reduce domestic consumption at least temporarily, he said.

Announcing Government's decision to remove the export duty on cloth, the Minister said that the removal of the duty only made the task of keeping prices and profits within check a matter of urgency and this question was under the active consideration of Government.

Mr. Neogy said that so far as Government were concerned their emphasis would be on promotion of exports as distinct from a mere control of exports. It was Government's intention to remove export control wherever possible and pursue a liberal policy where loosening continued to be necessary.

The Minister declared [illegible] today is one of far greater [illegible] past, and greater [illegible] necessary [illegible] sound finances [illegible] forward to [illegible] growth of [illegible] immediate future the stimulation of exports [illegible] become a matter of vital importance."

* * *

The purport of Mr. K. C. Neogy's [illegible] parcels is that the "common man" [illegible] prosperity he and his worthy colleagues are supposed to work for should be reduced to greater and greater want, and [illegible] goods should be sent out for the people of other countries. His and his colleagues' duty is to provide the people of India with more and better food and clothing. That duty is ignored and on the contrary they are bent upon reducing the much abused "Common Man" to poorer food and leaner clothing. If this is how they misuse their power, even God cannot have mercy on them! Ed.

RUSSIANS LEARN ENGLISH

Soviet soldiers, sailors and factory workers are among tens of thousands of adults in the Soviet Union who are learning English and other foreign languages. In addition, millions of school children learn English, French and German.

Some consideration is the constant drive to catch up and surpass the achievements [illegible] in science technology. Not all important reference books in English, German and other languages have yet been translated into Russian.

The Soviet naval paper "Red Fleet" stressed this in an article urging naval officers to study foreign languages and stressing that even the best translation cannot replace the original.

At Sevastopol Officers' Club regular English language evenings, at which stories and poetry are read in English and the officers make short speeches, are held for Black Sea Fleet officers.

In the schools of the R.S.F.R.S. (Russia proper), the Ukraine and some other Soviet Republics, teaching of one foreign language [illegible] from the third grade (age nine) on. The language is either English, French, or German [illegible] Spanish, [illegible] one of the foreign languages [illegible] teaching grades age 13 to 15.

[illegible]

[illegible]

[illegible]

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A Weekly

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Proprietor & Editor: G. R. JOYSE, M.A., F.R.E.S. Asst. Editor: G. S. JOYSE, M.A.

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BENGAL LAMPS

SOME TIPS TO LONG LIFE

IF YOU WANT TO LIVE LONG

Eight Japanese centenarians, the eldest 108, gave their reasons for longevity to a Tokyo newspaper recently. They all contained one piece of advice guaranteed to gladden food-short Japanese: "Don't eat too much."

The senior, 108-year old Saizoburo Kitaoka, a fisherman from Takamatsu, Shikoku, was 18 years old when Commodore Perry came to Japan, but doesn't recall the event. In fact, Kitaoka told the Mainichi, he didn't know how old he was until a check with the town records showed that he was born in 1842.

One hundred and one-year-old Yoshizo Nakshira gets up at six in the morning and retires at eight at night. His formula for long life: "To keep the stomach no more than 60 per cent full, to pat the stomach and the navel 50 or 60 times when in bed at night and not to lead a disorderly life."

Mrs. Kamo Kurusu has also lived 101 years, all of them in Hiroshima. She claims she never spent a sick day abed—not even the one when the atom bomb fell. She gives "temple visiting and smoking" as her two long-life-giving hobbies, and says she expects to live "20 or 30 years more."

Mrs. Toki Hashimoto, a comparative youngster just turned 100, says she takes a teaspoonful of sugar whenever she can get it and sleeps naked, two reasons, according to her family, that she has lived so long.

The rest merely caution against overeating, easy advice to follow these days in Japan.

REPRINTS AND BOOKLETS

A Victorian Statesman	0—4—0
Winston Churchill	0—4—0
Philosophy & Philosophers	0—4—0
Problem of Wealth	0—2—0
The Pursuit of Happiness	0—1—0
Thought Control	0—½—6
Small-pox and its treatment in Vedic Times	0—½—0

GOD EXISTS

REASON NUMBER TWO

The resourcefulness of life to accomplish its purpose is a manifestation of all-pervading intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering the elements, compelling them to dissolve and reform their combinations.

Life, the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colors every flower. Life is a musician and has taught each bird to sing its love songs, the insects to call each other in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood, and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent, jellylike, capable of motion, drawing energy from the sun. This single cell, this transparent mistlike droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

A. Scientist.

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SUCCESSFUL FARMING

Mr. Arthur D. Martin, of Paglesham, Essex, farmer and landowner, has given his 1,000 acres, worth £50,000, to the nation. He has attached no restrictions nor conditions to his gift, but hopes that the Government will so use and operate the land that it will become a centre for training men in farming and provide permanent work for many.

The Ministry of Agriculture has accepted the gift for the nation.

Mr. Martin is the son of a plasterer and the fourth child in a family of eight. He worked for his father for sixpence a week before he became a plasterer, when his father went into building.

"In a few years I saved £5," he said. "I took a plot of land and paid for it all some years later. My father built me a house when I was 23. I sold that at a profit and started as a builder myself at Westcliff-on-Sea. I was successful, and I turned to farming because there my interest really lay. For nearly 20 years I have owned these 1,000 acres, and on them I have proved that farmers can produce food for the people—corn, meat, roots, and vegetables.

"I employ 25 men and 10 women, and one of my greatest joys has been working hard with them, showing that I do not ask them to do anything that I wouldn't do myself."

STARTING LOW AND RISING HIGH

A boy who left school to deliver milk and later worked as a road sweeper is now an undergraduate at Oxford.

The success story is that of 24 year-old John Boyles, who left school at 14, worked as a butcher's boy and then, like his father, as a corporation road sweeper, but studied and read in his spare time and went to evening classes. Invalided out of the Army in 1944 he resumed his studies, reading Shakespeare and Keats after his daytime job of sweeping Oxford's streets.

Two years ago he won his first scholarship against 800 other candidates, to Ruskin College, the Oxford trade union college. During the vacation he earned money to keep himself going by doing odd jobs—gardening and delivering letters as a temporary postman. Last December he sat with 400 others from all parts of the country for a scholarship to Wadham College, Oxford, and passed.

When he leaves Oxford, John Boyles plans to become an adult education lecturer—and write novels in his spare time.

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A GALAXY OF [illegible]

[illegible]

In the latter half of the 19th century Bengal brought forth several shining personalities, who rose to high eminence in [illegible] life, and whose names are cherished by their countrymen: Ram Mohun Roy, Keshub Chandra Sen, Ramakrishna Paramahamsa, Vivekananda, Rabindranath Tagore, Surendranath Banerji, Bepin Chandra Pal, Aurobindo Ghosh, Bankim Chandra Chatterji, Sarat Sinha, Rash Behari Ghosh, Ashutosh Mukerji, J. C. Bose, P. C. Roy, Chitta Ranjan Das, Sarojini and Toru Dutt.

These were men of ability who achieved success, prosperity, fame. But there was another of the same calibre as any of these, and a nature of sterling purity, whose path, as fate would have it, was not strewn with roses but with thorns, Brahmabandhab Upadhyay.

Born in the same year as Rabindranath Tagore, 1861, he was a [illegible] friends, and associate of Rabindranath Tagore, philosophical like Vivekananda, sentimental like Rabindranath Tagore and more interested than both. He was a soul in search of truth, and starting together with Vivekananda [illegible] he veered towards Keshub Chandra [illegible] Brahmo Samaj, [illegible] Vivekananda [illegible] and his [illegible] Ramakrishna and his [illegible] Brahmo Samaj. Brahmabandhab [illegible] Roman

[illegible]

Catholicism [illegible] Calcutta. After [illegible] three years of his service [illegible] trade, he [illegible] his excommunication against the [illegible] Brahmo Samaj [illegible] and Baptist, he [illegible] towards the religions [illegible] Christ through the [illegible] Bande Mataram. [illegible] letter was Bepin Chandra Pal [illegible] Ghosh. He taught [illegible] of metaphysics, [illegible] his compatriots [illegible] his exhibition.

Born in 1861 in Kengyo near Calcutta, as the son of Devan Chandra Dutta, he came under the influence of the Vedas, Rev. Kali Charan Banerji [illegible] school he [illegible] early the Vedas and Sanskrit [illegible] in Sanskrit. The [illegible] Mahabharata were his favorite [illegible] at the age of only thirteen years [illegible] have read the first thirteen books of the Mahabharata seven times!

At fifteen he saw Surendranath Banerji and was struck by his lectures. But it [illegible] that the salvation of his country [illegible] achieved [illegible] Surendranath Banerji [illegible] Bose [illegible] because he saw a great friend of his [illegible] Bepin Chandra Pal [illegible] had sought to open his heart to him. [illegible] to exhibit his sympathy [illegible] but [illegible] that [illegible] of [illegible] It was [illegible] that [illegible] be [illegible] in order to save India. [illegible] Inter [illegible] editor of the Bengalee, [illegible] very [illegible] and [illegible] longer [illegible] and [illegible] [illegible] [illegible]

Sampathkumaracharya often asked during his lectures: "Who among you will be a Martial, a Martyr?" And they would all clap enthusiastically and cry "Ah! Ah!" "My mind was so entirely absorbed by this idea," he writes, "that I resolved I should never marry, never pass my University Examinations; I would liberate India at the risk of my life!"

The bubbling martial spirit within him impelled him to seek to join the army at Gwalior. That, however, did not happen.

In 1890 he met Naren Dutt, later Swamy Vivekananda. The acquaintance grew into warm friendship. Both were fond of exercises, Vivekananda with the lathi, and Brahmabandhu of wrestling. "Both had imbibed the rationalistic and agnostic spirit of the times, imbedded in a deep religious spirit. Vivekananda had a sweet singing voice, and Bhavani an enthusiastic and amiable disposition. The two friends would often get up festivals and picnics in a suburban garden called the "Hermitage." Here they would have musical feasts and animated discussions on a world of things, religious, social, political, and philosophical.

(To be continued). *Editor.*

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A SUCCESSFUL BANK

The eleventh Annual General Meeting of the Mandayam Banking and Insurance Company, Ltd., Mysore, was held on the 14th [illegible] stant, under the Chairmanship of Mr. [illegible] Tirumarana Iyengar, B.A., Rtd. Asst. Commissioner. Mr. G. R. Jooyer M.A. (Monash) F.R.E.S., the Managing Director, presented the Report of Directors and Audited Balance Sheet, which were passed unanimously. After making adequate provision for Reserve Fund, Bad Debt's Fund, Dividend Equalisation Fund and depreciation, dividend was declared as 15% for the 4th year in succession. Messrs. R. Tirumarana Iyengar, B.A., Chairman, G. R. Jooyer, M.A., F.R.E.S., Managing Director, M. J. Sampathkumaracharya B.A., C.E., Ind. Engineer, M. Venkata Krishnaiya, B.A., LL.B., Advocate, N. Venkatachar, Asst. Auditor, K. A. Sampathkumarachar, B.A., Rtd. Inspector of schools, were elected Directors, and Mr. H. N. Ananthapadmanabha Rao, B.A., Certified Auditor, as Auditor for 1949.

MARRIAGE

Sow. Radha, daughter of Sri M. N. Anandalwar, Rtd. Snr. Asst. Commissioner, with Chi. M. C. Alasingracharr, son of Sri M. C. Manavalangar, on 20-6-49 at Malleswaram, Bangalore.

Sri H. K. Subrahmanyam, B.Sc., son of Sri H. S. Krishna Rao, B.E., with Sow. Lalitha, daughter of Sri T. Manjanath Iyer, B.A., Chikmagalur, on 20-6-49 at "Yadugiri," Vanivilas Road, Mysore.

M. K. Tirunarayanan, son of Sri M. [illegible] Anandalwar, Landlord, with Sow. [illegible] daughter of Sri [illegible] C. Tirumalai [illegible] on 20-6-49 at Dewan's Road, Mysore.

UPANAYANAM

[illegible] J. S. Nara[illegible]

AYURVEDA AND WORTHLESS COMMITTEES

Since a long time this question is under consideration. The Central and Provincial Governments have formed a good number of Committees, such as, 1. Oosman Committee 2. Bhore Committee 3. Ambio Subrahmanya Iyyer Committee 4. Narayanswamy Naidu Committee, Mysore 5. Narayanaswamy Naidu Committee, Madras, 6. Chandrasekhariah Committee 7. Bombay Committee and 8. Chopra Committee and the like. Most of these Committees have issued questionnaires. Most of the Vaidyas have been called for to give witness. Many Committees had arranged a India tours, to witness the Ayurvedic institutions and to interview most of the Vaidyas. Finally these Committees have left valuable, permanent records of the answers of the most of the Vaidyas of India. Such huge volumes are available with all possible information that could be got from the Vaidyas. Inspite of all this, another questionnaire is issued from the Bombay Committee on Research in Ayurveda, appointed on 15th March 1949. This again has twenty compound questions to answer. Does not this issue seem to cry shame upon the previous Committees and their records? Why again was such a need felt? Does not this issue make one feel that these Committees cannot go further than issuing questionnaires do not seem to understand previous records; feel disabled to sketch out independently a scheme of work? Yet, people thought that eminent doctors are at the head of some of the Committees and would solve the problem, but, yet it remains unsolved.

Reasons for this seem to me to be as follow: These Committees are formed not by Ayurvedins. They are formed by laymen as Chairmen either directly or indirectly feel that Ayurveda [illegible] and needs to be supported by Allopathy and that to revive Ayurveda in its pure [illegible] dangerous to the nation. People may think [illegible] eminent doctors are at the head of some Com[illegible] stress upon the public and [illegible] they are in no way better than [illegible] and even worst speaking from the standpoint of Ayurveda because some of them have [illegible] opportunities. They instead of [illegible] possess freedom to say what they really wanted to say, have tried to do to their brains their superiority to Vaidyas. Yet I am bound to recognise their intelligence, qualification, knowledge and experience. They are good men in the field of allopathy. But sorry to state that they are not frank in their opinion. They hesitate to tell the Government and public that inspite of the science having advanced in leaps and bounds today, yet it is not capable of erasing the statements, viz., "our ignorance is profound" and "the truth of today is the falsehood of tomorrow!" Yet they have the nerve to maintain that allopathy must help to save Ayurveda, and synthesis is the goal. Besides, though they have failed to understand what to do, as it is made clear by the new questionnaire from Bombay Research Committee, they do not like to rightly advise the Government, that "it is better to entrust the work to Ayurvedists."

Besides, if such eminent brains only think of forming a mother-institute to enlighten Indians on the latest developments of science and prevent Indian allopaths running to foreign lands again and again to bring with them a bit of new knowledge, I think their energy, time and knowledge is rightly spent. Real, honest and substantial service is done to profession and public which is really needed today than to waste their time and energy in other fields which they are ignorant of. Such encroachment, if desired, will recall to one's mind the story of the "dog in the manger!"

Further, to think of Research and synthesis is now a hasty move, that too on western lines. Though we have a fancy for [illegible], we are impressed about facilities ready to enlighten us regarding definite actions of drugs; their standardisation, dosage etc are done with stringent acid tests before the drugs are placed in market and general profession, in fully equipped laboratories, and feel that doctors who use allopathic drugs have such definite knowledge and full facilities to use a drug. Yet this seems to be not so true. The drug penicillin is let loose to all parts of the world, without any definite knowledge of its action, dosage and bad after effect. The profession indiscriminately push this drug into the human structure, without having equipment to rightly use it. Hence are we not right to first think of steps to prepare the ground work, know what is already on hand in Ayurvedic literature, give full opportunities for people who know it and [illegible]

sation to utilise it to relieve the suffering. This to know what are the shortcomings; make this field more attractive by promising better prospects for good number of intelligent brains to enter this field. This I hope will clear the misconceptions and helps one to know what parts of the field need research. Not only that, it helps in how to proceed and what to aim. After which alone one would be able to know whether the structure of Ayurveda is in need of foreign transplantations. Granting such a need is felt, one can know which to transplant, where, how and when. If these are ignored and hurried steps are taken, the very transplantations may turn malignant tumours on Ayurveda.

Finally, if it is agreed that at present, ground work is the first to be thought of, I would like to suggest the following immediate steps to be taken.

1. Formation of a separate independent department of Ayurveda, to control, supervise and bring to a uniform working condition, of all the existing Ayurvedic institutions.

2. Grant Vaidyas full facilities to practise and social and official status equal to that of an allopath.

3. Open more in-patient wards, wherever possible.

4. Form a recognition Board of Ayurveda to recognise worthy practitioners, and the Government to accept their recommendations for the present.

5. Insist Ayurvedic teaching institutions to have solely Ayurvedic Syllabus with full scope to impart theoretical and practical knowledge in all its branches, without embarrassing it with allopathy, having the medium of instruction [illegible] local Vernacular.

6. To open such institutions at least one for each Province.

7. Promise better prospects for the students so that intelligent students are attracted in good number to take to this study.

8. Remove all disgraceful and superfluous bans on the practice of Ayurveda.

These steps help one to know the real ability of Ayurvedists in a reasonable time. Then if needs arise, such things as "research" and "synthesis" could be thought of, could be effected too, since there will be a good number of eminent scholars to shoulder such a responsibility. Without these, all efforts, I think, will end in a wild goose chase or end in dangerous issues.

N. S. SUBRAHMANIA SASTRY,
Ayurveda Vidwan.

Kolar Gold Field

STANDARD OF LIVING

INDUSTRY today is suffering from the race between prices and wages. On the Kolar Gold Field, payments and concessions in kind have, in consequence, increased from Rs. 80,60,862 for 25,932 employees in 1930, to Rs. 1,62,33,165 spread over 23,863 in 1945. Has the workmen's standard of living increased in proportion?

WORKERS say that in spite of the greatly increased earnings they are not as well off as they were ten years ago. This is part of the bigger problem of stabilisation of prices at a reasonable level, avoidance of price [illegible] increases by work stoppages, increased production by greater efficiency, and adjustment of wages to combat inflationary trends.

IT is obvious that in the [illegible] living must depend on the [illegible] capacity to produce [illegible]

ಮಿ॥ ಎಲ್. ಜಿ. ಆರ್. ಮೋಸ್ಕರ್, ಎಂ.ಎ., ಎಲ್.ಟಿ.ಆರ್.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಅಯುಷ್ಮತಿ ಮೊದಲಾದವರು."

ಇಂಡಿಯನ್ ಮಿರರ್ :

"ಎಲ್ಲ ಜಾತಿಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೊಗಳಿಕೆಯ ಮೇರೆ ಒಂದು ತರದ ಪಂಡಾಮವನ್ನು ಓದಿ ಅದನ್ನು ಜಾಗ್ರತೆಯನ್ನಾಗಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಿ॥ ಎಲ್. ಎಸ್. ರಾಮಯ್ಯ, ಬಾ॥-ಎಲ್-ಎಲ್ ಅವರು ಹೇಳಿರುವ 'ಇಂಥದ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶವಾದ್ರೂ ಸಂದೇಹವಿಲ್ಲ' ಎಂಬ ಸಲ್ಲಿಕೆಯ ಪೂರ್ಣ ಪ್ರಜಾಪ್ರಾಯವನ್ನು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary schools."

"ನ್ಯಾಯವಾದ"

ಪ್ರೀಮಿಯರ್ ಸಂಗಾಯಣ :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

[illegible] ಎಂ.ಎ., [illegible] ಎಲ್.ಟಿ.ಎಸ್.

"[illegible] to be a desirable addition to modern Kannada literature."

ಸಮಯೋಚಿತ :

"ಈ ಬಾಲಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರೂ ಸುಲಭವಾಗಿ ಅರಿಯುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಹಿಂದೆಯಾದರೆ ಕೆಲವರಿಗೂ ಸಲಭವಾಗಿ ದಿವಸವೂ ಪುಸ್ತಕಗಳು ಸಿಗುತ್ತಿರಲಿಲ್ಲ. ಯಾವ ಕಾಲಕ್ಕೆ ಯಾವ ಪ್ರಾಣಿಗಳಿಗೆ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸ್ಪಷ್ಟವಾಗಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿವೆ. ಸದ್ಯ ಸರಕಾರದವರೂ ಈ ಪುಸ್ತಕವನ್ನು ಮೂ.. ಸಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ವಿದ್ಯಾ ಸಭೆಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಮೈಸೂರ ೧—೧೩—೧

"ಜಾನಕಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಪಠ್ಯಪುಸ್ತಕದಿಂದ ದೊರಕಿದೆ.

ಮೈಸೂರ ೧—೬—೩

ವಿದ್ಯಾವಾಯಿನಿ :

"ಮಿ॥ ಜಿ. ಆರ್. ಮೋಸ್ಕರ್ ಅವರು ಕನ್ನಡದಲ್ಲಿ ಪ್ರಸಿದ್ಧ ಗ್ರಂಥಕರ್ತರಾಗಿ ಮೂಡಿಕೊಂಡಿದ್ದಾರೆ. ಇವರ ಪುಸ್ತಕಗಳು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರರದು. ಇತ್ತೀಚೆ ಸಂಯುಕ್ತಾ, ಪದ್ಮಿನಿ, ಮೀರಾ ಬಾಯಿ ಮುಂತಾದವರ ಸಂಬಂಧದ ಪುಸ್ತಕಗಳು ಇವೆ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆಲವರ ಮೇರೆ ಮುಂಗಡುವವರಿಗೂ ಮುಖ್ಯವಾದ ಮನಸ್ಸು ಬರುವಂತೆ, ಕನ್ನಡ ಮೋಸರ್ ಸಾಹೆಬರು ಮತ್ತು ಪ್ರೈಸ್ಕೂಲಿನ ಸೀನಿಯರ್ಸ್ ಹುಡುಗರಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇರಬಹುದು."

"ಪಾಪಕ್ಕಾಗದ ಮನಸ್ಸು, ಪಾಪಕ್ಕಾಗಿಯದು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೧—೬—೩

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ನಾಯಕರವರು ಬರೆದದ್ದು

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂಸಾರಕಾಂಡ,
ಅವತಾರಕಾಂಡ,

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆದಿರುವ ಪುಸ್ತಕ, ೫ ಅಂಕಗಳ ಸೆಟ್,

ಬೆಲೆ ರೂ. ೧೦-೦-೦

ಶಾರದಾವಿಲಾಸ ಪ್ರೆಸ್, ಮೈಸೂರು.

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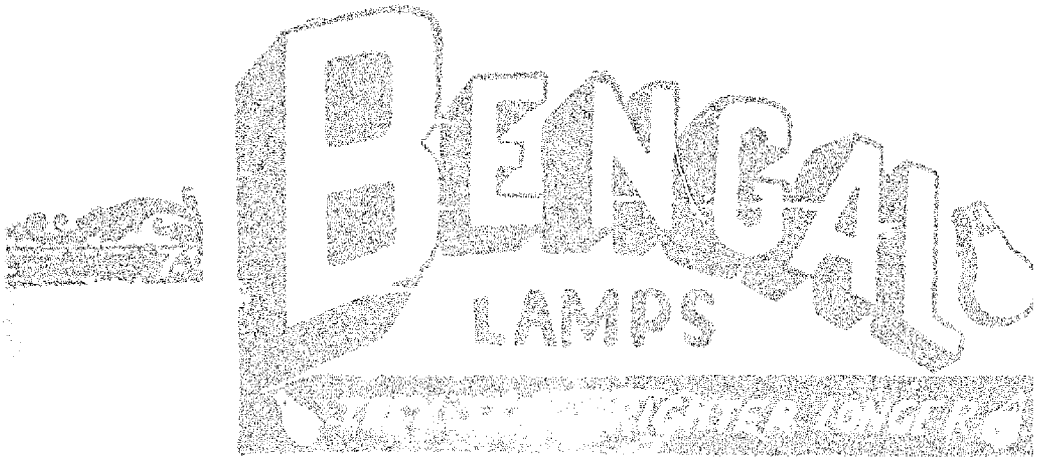

ಮಾನ್ಯ ರಾಯ್ ಜಿ. ಆರ್. ಶೋಷ್ಯರ್, ಎಂ. ಎ., ಎಲ್.ಎಲ್.ಬಿ.ಎಲ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆದರ್ಶ ಮಹಿಳಾಚರಿತೆಗಳು."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವುದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮಾನ್ಯ ಶ್ರೀ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ 'ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ಹೇಳಿಕೊಳ್ಳತಕ್ಕ ಸಾಧನವಾಗುವುದರಲ್ಲಿ ಯೋಚನೆಯಿಲ್ಲ' ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ಸಿದ್ಧಿಸುವುವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮನ್ಮಹಾರಾಜರು:

It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮಾನ್ಯ ಶ್ರೀ. ಜಿ. ಆರ್. ಶೋಷ್ಯರ್,

ಎಂ.ಎ., ಎಲ್.ಎಲ್.ಬಿ.

"The book to be a desirable addition to modern Kannada literature."

ಪತ್ರಿಕೆಗಳು:

"ಈ ಪುಸ್ತಕವು ಪ್ರಸಿದ್ಧಿಗಳಲ್ಲಿ ಬಹುಜನಪ್ರಿಯರೂ ಅಭಿಮಾನಿಗಳೂ ಹೊಂದಿ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೇನಿಂದೆ. ಸಂಯುಕ್ತಾ, ಪದ್ಮಿನಿ, ಮೀರಾಬಾಯಿ ಮುಂತಾದ ವಿಷಯವು ಪುರುಷರಿಗೆ ಪ್ರಾಣಪ್ರಿಯ. ಮೇಲಿನ ಯಾವಗಳಂತೆ ಸ್ತ್ರೀಯರು ಮುಖ್ಯ ವಿಷಯಗಳಲ್ಲಿಯೂ ಸಂಪೂರ್ಣವಾಗಿ ಪ್ರವೇಶಿಸುವುದೂಗಿದೆ. ನಮ್ಮ ಕಡೆಯಲ್ಲಿಯೂ ಈ ಪುಸ್ತಕವನ್ನು ಬಹು ಪ್ರಚಾರದಲ್ಲಿ ಬಳಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಟ್ಟುಕೊಳ್ಳಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಪುಟ ೦—೧೫—೦

"ಶಾಸ್ತ್ರಿಗಳು"

ಎಂಬ ಶ್ರೀಯುತ್ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳ ಕಥೆ; ಚಿತ್ರಸಹಿತವಾಗಿದೆ.

ಪುಟ ೧—೬—೦

ವಿದ್ಯಾವಾಚಸ್ಪತಿ:

"ಮಾನ್ಯ ಜಿ. ಆರ್. ಶೋಷ್ಯರ ಸಂಪಾದನೆಯನ್ನು ನಮ್ಮ ಮಾಸಪತ್ರಿಕೆಗೆ ಕೊಡಬಹುದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿದೆ. ಬೀಮಸೇನಶಾಸ್ತ್ರಿಯರು ಪ್ರಸಿದ್ಧ ನಾದ ಶ್ರೀಯುತ್ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳವರು. ಅಸ್ಪೃಶ್ಯರ ಮನಪರಿವರ್ತನೆಯಾಗುವುದೆಂಬ ವಿಷಯದಲ್ಲಿ ಯುವಕ ಸಂಕಲ್ಪವುಳ್ಳ ಇದ್ದ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಕೆಲವು ಹೇಳಿದ ಮೇಲೆ ಮುಗಿದುಹೋಗುವಷ್ಟರಲಿಗೂ ಮುಗ್ಧರು ಮನಸ್ಸು ಬಯಸುವಷ್ಟು ಕನ್ನಡ ಭಾಷೆಯ ಲೇಖನಶೈಲಿಯಲ್ಲಿ ಮತ್ತು ಸ್ವಾರಸ್ಯದಿಂದ ಮೂಡಿಬರುವ ಪ್ರಸಂಗಗಳು ಹೆಚ್ಚಿನ ಕುತೂಹಲಕ್ಕೆ ಕಾರಣವಾಗಿ ಇರುವುದು."

"ಮಡಿಯಂಗೆಯ ಮಹಿಳೆ ಮಡಿಯಂಗಿಯರು"

ಶ್ರೀ ಬಂಗಾರ ಪ್ರಸಾದ, ಪುಟ ೧—೬—೦

ಕೈವಲ್ಯ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಶಾಸ್ತ್ರಿಶಾಂಡ, ವಿಲಾಸಶಾಂಡ,

ಕಲ್ಯಾಣಶಾಂಡ, ಸಂಕಾಶಶಾಂಡ,

ಅವತಾರಶಾಂಡ,

ಎಂಬ ಆರುಲಕ್ಷ್ಯಗಳೂ ಆನಂದಾಯುಷ್ಯವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ಗ ಸಂಖ್ಯಾಂ ಸ್ಥಿತಿ.

ಪುಟ ೧೦, ೧೦-೦-೦

ಕಾರ್ಯಾಧ್ಯಕ್ಷರು ಪ್ರೈಸ್, ಮೈಸೂರು.

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BENGAL LAMPS
[illegible]

REMINISCENCE OF RAJAJI, G.G.

The vagaries of the jail code once caused Rajaji, fresh from relinquishing his lawyer's gown, to be dubbed as an illiterate!

This amazing fact is revealed in *Rajaji's 1920 Jail Life* a reprint of *A Jail Diary*, with a new title.

Though the book is a day to day record of Rajaji's jail experiences covering the period from 21-12-21 to 20-3-22 the publishers have thought fit to call it *Rajaji's 1920 Jail Life*!

It was Rajaji's first experience behind prison-bars and even his usual placid and unruffled mind must have got a rude shock when he learnt that he was an illiterate!

On the fourth day of what he jocularly calls his Ashram life, he records:

"My 'history board' shows the following particulars: Political, Reg. No. 8396. Date of admission, 21-12-21. Declined to appeal 24-12-21. Name, C. Rajagopalachar, Brahmin, General secretary, I.N.C., State of Education, 'C.' ('C.' *means illiterate.*) *So carelessly are the entries made.*"

JOKE KEPT UP

And the "joke" was kept up in all seriousness by a responsible jail official who began interpreting what the Superintendant talked to C. R., when the "Jail King" paid a visit to the latter! Unlike Vinayek Savarkar's *An Echo From the Andamans*, which is volcanic in concept and expression and wherein it seems as if raging billows of thought and emotion dash against the solid rock of stony hearts in a continuous effort to wear them off, C.R.'s cogitations are characteristic of the man. Whether he is pleading for the cause of a warder who has been visited with the wrath of the authorities through the lapse of a satyagrahi or whether he is arguing with his own colleagues to bear no ill will towards a rude official who had grossly insulted a satyagrahi, Rajaji is sincere and frank.

Abundant evidence there is in the book of C.R.'s sly humour which later on developed as a fine [illegible] thousands of his hearers roar with laughter.

RAJAJI'S DREAM

Here are some samples:

On 25-1-22 he observes: "My life in the hospital [illegible] during nights, a continual bug-hunt. In this respect my solitary confinement cell is a blessing, but the flies are a great nuisance. These cheap fellow denizens of the British prison would be quite welcome to share my board and lodging, if only they gave up some of their quaint practices. If they promised to live with me entirely and only on rice and *kolambu* or on my milk and sago, I would gladly share my meals with these hungry things! But as it is their taste is all-embracing and vulgar, and I have to keep a vigilant watch against my will."

And again, "The Collector of income-tax is still pursuing me. He has sent a form in which to fill up my sources of income!"

"Dry India" is Rajaji's dream. It is an obsession with him. And his jail days furnish him with the most convincing reply to sceptics of the Prohibition drive.

FALSE ARGUMENT

How false are all the arguments about labourers doing heavy work, needing a drink of liquor in the evening, he muses one day. The mendacity of the apologies and pleas of Government officials and the departments in this matter is proved by the rigid and successful enforcement of Government rules totally prohibiting liquor in jails where such heavy work is extracted from prisoners without detriment to health or slackening of efficiency.... The whole case of those who plead for moderate drink as opposed to prohibition can be exploded by showing them the conditions obtaining in Covera-

(*Continued on page 7*).

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GOD EXISTS

REASON NUMBER THREE

Animal wisdom speaks irresistibly of a dead Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turns up against current to finish his destiny accurately!

Even more difficult to solve is the mystery of eels. These amazing creatures migrate at maturity from all ponds and rivers everywhere—those from Europe across thousands of miles of ocean—all bound for the same abysmal deep near Bermuda. There they breed and die. The little eels, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless start back and find their way not only to the very shore from which their parents came but thence to the rivers, lakes and little ponds—so that each body of water is always populated with eels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing impulse originate?

A wasp will overpower a grass-hopper, dig a hole in the earth, sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as a form of preserved meat. Then the wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal. The mother then flies away and dies. She never sees her young. Surely the wasp must have done all this right the first time and every time, else there would be no wasps. Such [illegible] cannot be explained by [illegible] instinct!

YOGA FAST

Vilo Ilster, Latvian pianist, who plays in a Melbourne (Australia) hotel dining room said he used Yoga fast to improve his playing. He said recently that he had been on 28 day fast and was to fast for another five weeks, or even longer. He felt well.

"I am as strong as ever and my mind and piano playing have improved enormously," said Ilster who, to prove his statement, played a Chopin Polonaise.

Ilster, aged 48, went to Australia after World War I. He said the fast was a development of the yoga system that had cured him of a grave illness some years ago. The exercise was very difficult at first and called for strong will power. After a while his illness, which included kidney trouble and rheumatism, disappeared and his piano playing improved.

"I have done these yoga exercises for more than 18 years and they have given me peace of mind, purified my body and increased my appreciation of beauty," said Ilster, who added that he retained his strength during the fast by breathing exercises, sun-bathing and sea water bath.

He said: "I draw energy from the sun and sea water. You can smell the iodine in my breath."

Ilster said he was not tempted by the rich food that waiters carried past him as he played in the hotel dining room. It took tremendous will power at first but he was all right now. His "diet" during the last consisted of water. He had lost 28 pounds in weight since he began his last fast.

REPRINTS AND BOOKLETS

1. A Victorian Statesman 0—4—6
2. Winston Churchill 0—4—[illegible]
3. Philosophy & Philosophers 0—[illegible]
4. Problem of Wealth 0—[illegible]
5. The Tree of Happiness [illegible]
6. [illegible] [illegible]
7. Smallpox and its treatment [illegible]

[illegible] Times

The Rationalist.

Monday 27-8-1949.

A GREAT SOUL

II

Brahmabandhu, at the age of 20, in 1881, came under the influence of Keshub Chendra Sen. Who then was Keshub? A prince among men, a spirit of fire, a man of prayer. When he speaks, the world listens. When he prays the congregation sob like children. When he acts on the stage the spectators are in tears. A man of delicate and sensitive conscience who refused to sign the order of the head of the Bank of Bengal binding himself to keep the affairs of the Bank secret. This was Keshub, whom Maharshi Debendranath Tagore called "Brahmananda", "Rejoicer in God", whom Ramakrishna described as "the only person in the Brahma Samaj caught in the net of divine devotion." Brahmabandhu deemed Keshub the greatest man that modern India had produced.

Keshub's was the culmination of the doctrines of Ram Mohan Roy and Debendranath Tagore. He propounded "the harmony of all scriptures and prophets and dispensations. It is not an isolated creed but the science which binds together and explains and harmonises all religions. It gives to history a meaning, to the action of providence a consistency, to quarrelling churches a common bond, and to successive dispensations a continuity. It shows by marvellous synthesis how the [illegible] rainbow colours are one in the light of heaven.

Brahmabandhu and his set of young men formed a study circle with the appropriate name "Eagle's Nest," and started a journal called "Young Man." In 1887 Brahmabandhu became an ordained Brahmin, and in 1888 went to Sindh to found a school with two of his study-circle friends.

By this time he had developed a personality which shunned bodily comforts, disdained all material possessions, and was wedded to poverty in all its nakedness. His mind was saturated with spiritual devotion and his heart burned with patriotism for his motherland. He was like an Indian Sanyasin of the past, or a Franciscan monk of the middle ages. It was the same principle of life that Mahatma Gandhi adopted during the latter years of his public life.

Wanting nothing for himself Brahmabandhu felt deeply his countrymen remaining as a subject nation. Observing the foppish display during the Dussara-festival in Sindh, he wrote, "Celebrate by all means the national festivals commemorating the exploits of your heroes, but do it with propriety. Come, let us reason together before you proceed to take part in the womanish display. Where is your chivalry, your valour? Does your blood course through your veins warmly and rapidly when you hear of *Haldighat*, the Thermopylae of India where thousands of Rajputs died to a man in defence of their hearth and home? Do you ever pay homage with throbbing hearts to the memory of the great Shivaji or the lion-hearted Ranjit Singh? India's whole head is sick and her heart is sad. She is full of wounds, bruises and swelling sores. Who is there to bind them up, to dress them, to foment with oil? Awake, arise, learn self-respect, be inspired with patriotic chivalry, and then celebrate your national festivals."

But even over-mastering his political sense was his religious urge. Despite his Brahmoism, the personality of Jesus Christ wielded so growing an influence on his mind that in 1891 he received baptism.

Says his biographer, "He was now alone with his God. He had given up everything to possess the precious pearl of life. In a humble dwelling he passed his time in study and prayer, sweeping the rooms and preparing his scanty meals himself, while a deluded and infuriated mob hurled mud and sad stones into his house!"

Shortly afterwards he took up the editorship of the "Sindh Times." His monthly salary was to be as many rupees as the number of subscribers he managed to add that month! His denunciation of official corruption put a speedy end to the editorship. Shortly after he became a Roman Catholic.

His mind, in a sense, was like the English Cardinal Newman's, in which the conviction of Catholicism grew like a tree in a garden.

And then he set about to convert the whole of India into Catholicism. He went about delivering lectures and holding debates and prayer meetings.

At that time both Protestants and Catholics were rivals for the land of India, and both of them sought to destroy Hinduism. Brahmabandhu was an ardent debater for Catholicism as against Protestantism on the one side, and the Arya Samaj and the Vedanta on the other. Inspired by the lives of the Saints he sought to consecrate his life to religion, and sought to promote it through the Press and the platform.

He held that the conversion of his countrymen could be hastened by grafting Hindu forms into Christianity, and by approaching them, not like an anglicised Christian, but in the saffron garb of a Hindu Sanyasi. This and his writings brought him into disfavour with the Catholic hierarchy in India, while his conversion made him an object of taboo to his own countrymen.

But as a person of [illegible] him.

VIOLATION OF HUMAN RIGHTS

After a debate lasting five weeks the United Nations Commission on Human Rights has taken a decision on the question of permitting [illegible] and private organisations to petition the world organisation on Governmental violations of human rights, states D. P. Waghi, Press Trust of India correspondent at U.N. headquarters.

The resolution, which was eventually adopted by ten votes to four, was jointly sponsored by India, Guatemala, and the Philippines.

It asks the Secretary General to study the whole question of individual petitions and to examine those already on the file so that the Commission could hear them at its next session.

The resolution was opposed by the three Eastern European countries, USSR, Ukraine and Yugoslavia, and by Iran.

Representing a deviation from an earlier majority decision of the Commission, the resolution was adopted after Mr. Frank Goldman, on behalf of the Co-ordinating Board of Jewish Organisations, and Mr. Maurice L. Perlzweig, representing the World Jewish Congress, had made a strong plea for the right of an individual who had a grievance against his Government to petition the United Nations.

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"SCOUNDRELS"

President Rajendra Prasad today ruled out the expression "scoundrel" as "unparliamentary," says a Delhi report.

It was used by Mr. Braj-shwar Prasad, member from Bihar, while describing what he considered to be the present qualifications of members of legislatures in democratic countries.

Mr. Prasad regretted that Mr. Mohanlal Gautam (U.P.) had not moved his amendment laying down that a candidate should be disqualified if he had not passed the high school or any equivalent examination. If a doctor, an engineer or a lawyer was required to undergo specialised training, Mr. Prasad said, there was no reason why members of the legislature whose role was "far more important than that of doctors, lawyers or engineers" should not have certain prescribed qualifications. Warming up Mr prasad added, "It is considered that it is enough if a legislator knows how to pull the strings behind the screen, if he is a demagogue, if he is a professional political dancer and a scoundrel. If we want to eliminate the defects of democracy and make it a decent system of Government, some educational qualification is necessary."

Mr. Tirumala Rao (Madras) asked whether the expression "scoundrel" could be used.

Dr. Rajendra Prasad. "It should not have been used, if it was used."

That means, we suppose, that when scoundrels enter legislatures they should be referred to as saints! Ed.

FILTHY FILMS

"The Kinematograph Renters' Society of Malaya, Limited, has submitted a memorandum to the Singapore Colonial Secretary strongly opposing a proposed increase in the quota of British films to be shown in the Colony's cinemas.

The Society, which represents the bulk of film distributors in the country, said the effect of the proposed legislation would be to force on the masses something they have repeatedly demonstrated they do not relish—high class, sophisticated British pictures, with themes and stories totally strange to Eastern ideas and conception of living, far above the head of the average Asian cinema-goer.'

The average British films, with the exception of such pictures as 'Hamlet' and 'Oliver Twist', have invariably kept patrons away, the Society said," says a report.

* * *

But the foolish renters in Mysore pollute the country with such films, and the public flock to them to revel in the low morals and low dress that are presented to them in order to filch their money by corrupting their minds. The producers themselves, in Hollywood or Elstree, are not ashamed to present the vile side of their society in all its nakedness to the world at large, nor have their Governments sense enough to forbid them, since they too get a share in the spoils. Ed.

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(Continued from page 3.)

[illegible] Jail discipline is a triumphant proof on behalf of Prohibition as well as of vegetarianism.

In Mellore, C. R. came into contact with some of the Plot Lahore Conspiracy Case prisoners, one of whom was Hira Singh, who had been living in the Far East for some time. And through him, C. R. learns one of the most amazing, nay even incredible facts about the Chinese. His informer gave him to understand that the Chinese were cannibals and ate the flesh of brave men!

"Hira Singh told us last night a true story of which he was an eye-witness, of the execution of a dacoit in Canton," C. R. records on 10-1-28. "The head was cut off, and three men fired into the beheaded man's trunk with rifles. Then the chest was ripped open and the heart was taken out. The head and heart were to be hung up along with a tale of his crimes in the market place. The high officers and other gentlemen who witnessed the execution came forward to take slices of the dacoit's flesh, and the chief officer, who was Hira Singh's friend, took away the entire heart.

AMAZING PARALLEL

"The head only was hung up for public view in this case. When a brave man's flesh was available, it was taken by the Chinese in this way. Hira Singh was witness to the fact that the dacoit's heart was cooked and eaten in the house of his friend, the officer. He was also asked to purchase of it, but, of course, he refused.

"It seems everything is eaten in China," concludes Rajaji. "Insect [illegible] dangerous and safe. Dogs are eaten and dog flesh is sold as meat sheep."

There is a passage in the book dealing with the then political situation in the country which is an amazing parallel of present day activities.

TRAIL OF GLORY

The Satyagrah movement was in full swing. And then there was a conference of the Liberals and forerunner of the recent Non-Party Leaders' Conference at Bombay.

Rajaji too from his prison cell heard the news. Here are his reactions:

"The Moderates, I hear, have met in conference and increased their demands. How highly these moderates follow the track! The blood and sacrifice that go before them cut a deep rut along which they cannot but be dragged."

When Gandhiji was arrested, C. R. pours out the whole anguish of his heart in two pithy sentences, that naturally hide flushing emotion behind them.

"Learnt that Pilate gave six years S. I. to Christ," he says. "God gave us a man to lead us, but [illegible] claim the right to take him away from us."

"The Hindu Law in Mysore."

M. N. SRINIVASAN, B.Sc. Hons. LL.B.,

Advocate, High Court, BANGALORE.

SUPPLEMENTAL VOLUME

Together with a comparative idea of the Law in British India, Case-law of Mysore, Privy Council and India brought up to March 1947.

Dewan Bahadur P. Venkatramana Rao, C.I.E., Chief Justice of Mysore writes:—

"It is not a mere supplement containing a collection of cases bringing the book up-to-date, but is an clear, concise, and adequate survey of Hindu Law both in British India and Mysore during the [illegible] years since the publication of the [illegible] volume.

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Vol. IX No. 42] Monday 4—7—1949 [Price 0—[illegible]—6.

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BENGAL LAMPS

MYSORE UNIVERSITY AND ASSISTANT PROFESSORSHIPS

" Bhishma writes,

The Mysore University has attracted the attention of the other sister Universities in India, and has come to limelight, firstly by creating the anomalous posts of the so-called assistant professors, and secondly by following a short-sighted and narrow-minded policy in the matter of filling up the same, in its own crooked and erratic manner, which baffles all reasonable understanding. The times when these assistant-professorships were being conferred on the members of the University tutorial staff by virtue of their honest and strenuous service for years together are gone once for all. The new Daniels of the Mysore University consider seniority as a disqualification for assistant professorship and seem to have laid down their own peculiar standards—to attain which the candidates must be endowed with extra-ordinary acrobatic talents. We are all aware of instances where under-graduates have risen to the worthy posts of Members of Council and Ministers by virtue of their service and mature experience in other Departments of Government. But, even a genuine first class Master of Arts or Science cannot claim this assistant professorship as a matter of course, even after twenty-five years of his honest service. So, what do you think are the special requirements and qualifications demanded by the University authorities for these so-called assistant professorships? One remarkable qualification of the candidate for assistant professorship in the Mysore University is—as is amply illustrated by the recent appointments of assistant professorships that were made by our popular Government in the name of social justice—that the candidate should belong to any other community except that of the Brahmin, being born in which is, nowadays, considered as a curse and a misfortune. The present Congress Ministry in Mysore has got the great achievement to its credit, and it is the darkness and intensity with which it has [illegible] communalism together with [illegible] of the worst type during its regime, by [illegible] increasing the percentage of Non-[illegible] Gazetted Officers to sixty per cent almost, [illegible] completely vacating high offices to be [illegible] by their own kith and kindred. Great their predecessors could not achieve in decade our worthy ministers, who have so already exhibited their extraordinary mettle of late, have been able to achieve in only eighteen months! All honour and glory to them! We could have understood and appreciated the measures adopted by the University authorities and the Ministers, if they had only expressed their genuine frankness in the matter of disposing of these so-called assistant professorships. It is stated that Government see no reason why these posts of assistant professors should not be advertised—with a view, as was hoped, to select the best men available for the same. But, are they selecting the best : ... among the applicants? Not at all. The whole thing appears to be, after all, a clever manoeuvre and an intelligent chess-move calculated to appoint their own men, who are supposed to have been adjudged the most competent by the so-called learned and expert committees composed of nominated persons, whose competency to judge the merits of the candidates, itself must be seriously questioned. In case the Government want these assistant professorships to be reserved and conferred on Non-Brahmin applicants only—why not, then, openly declare that Non-Brahmin candidates alone need apply for the same? Why make a show of impartial and just selection, by appointing the so-called expert committees, on which several thousands of the already depleted treasury are wasted? Again, even granting that the so-called best candidates selected by the expert committees

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are appointed for these posts, can the Government be complacent that finality has been reached regarding this selection and nothing better could have been done under the circumstances? Suppose a candidate is selected as assistant professor simply because he is labelled as a first class Master of [illegible] or Science,—can we take it as a just decision, when we know full well that these first classes are at present all gifts of the professors concerned and are generally cooked up? If other candidates are selected, let us suppose, on the basis of the so-called Doctorates conferred upon them for their researches—can the committee have satisfaction of having done its duty conscientiously especially when we nowadays come to know that these researches have been subsequently found not genuine and proved to be bogus by eminent scholars of the other Universities? So, why pretend to have selected the best candidate, under the pretext of his being a research scholar or first class man? Is this not self-deception on the part of the University Authorities especially when they are fully conscious of the fact that the senior-most person is intrinsically the best by virtue of his mature experience at least, which nobody can question? Another thing, which must be mentioned, in this connection, with great regret and dissatisfaction, is the fact that as soon as this apple of discord is thrown in the form of advertisement by the University, the candidates most of whom are lecturers working in the same institution or sister institutions hitherto in a friendly atmosphere, begin to hate one another as rival candidates for the same post and what is more distressing fight with each other like cats and dogs, each raising intentionally a campaign against the other. Instances where one candidate has openly vilified the other to meet his ends, are not far to seek. This is all really very bad and shall we add, awfully embarrassing not only to the candidates concerned but to the University authorities as well. To avoid all this unpleasantness and complications, the Government and the [illegible] authorities will do well to [illegible] aspects of this burning [illegible] all these so-called [illegible] and confer a uniform Time-[illegible] the Tutorial [illegible] at least to the [illegible] assistant professor[illegible] As soon as this [illegible] will automatically [illegible] Tutorial Staff being guaranteed [illegible] by the time of their retirement [illegible] out hankering after more lucrative [illegible] elsewhere. Otherwise, there are [illegible] chances of brilliant [illegible] Mysore University and its prestige and [illegible] level are bound to go down in the estimation [illegible] other Universities in India and [illegible] sincerely hope that Dr. C. R. Reddy [illegible] most distinguished Educationist in South [illegible] whose illustrious and learned Report on the Mysore University, the morale and [illegible] which institution have considerably deteriorated of late according to him) is just now under the serious contemplation and consideration of the Mysore Government, has been good and [illegible] enough to make [illegible] valuable recommendations regarding the improvement of the [illegible] of the plodding and downtrodden lecturers of the Mysore University, whose future, as it stands, is dark and further prospects gloomy—not to speak of the utter nonchalance to which they have been subjected of late, both academically and economically.

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When Brahmabandhu was calling about to convert his countrymen to the faith of Jesus, India witnessed the arrival of that female spiritual tornado Mrs. Annie Besant, who cut Hinduism into new bottles and presented it to educated India which was enquiring with Christianity, atheism, or agnosticism. Soon the scenario a red rag to Brahmabandhu, and he "turned her as a greyhound chases a hare from place to place and delivered lectures against Theosophy in Madras, Bombay, Lahore, Karachi, Quetta, Hyderabad".

His theses in Bombay were "The Eternal [illegible]", "Necessity of Prayer", "Primitive Parabrahma and Mrs. Besant's God", and "The Infinite and the Finite". They throw a flash light on his mental calibre. N. G. Chandavarkar, distinguished Parsi barrister, and the respected [illegible] Ranade presided over the lectures. And Ranade remarked, "If Catholicism is what the [illegible] is before us, I would not mind passing myself down as a Catholic!" In Madras his discourses were on "Hindu Faith [illegible] and Man's relation to God", and "Religion, natural and supernatural", presided over by the venerable [illegible] Sastri.

[illegible]

[illegible] of India who [illegible] [illegible] Hindu [illegible] [illegible] [illegible]

"Do we really believe in Hinduism? The question must be understood before it can be answered. Hinduism has no definite creed. Ramanuja and Vyasa were opposed to each other, and yet both of them are considered to be rishis. The Hindu vedantists of the school of Ramanuja look down upon the Hindu vedantists of the school of Sankara as blasphemers; the Vaishnava doctrines differ as widely as the poles from the Saiva doctrines; even the Gods have been made to fight one another in the Puranas. The test of being a Hindu cannot therefore lie in religious opinions.

"However we are fully imbued with the spirit of Hinduism. We hold with the Vedantists that there is one eternal Essence from which proceed all things. We believe with the Vaishnavas in the necessity of incarnation, and in the doctrine [illegible] man cannot be saved without grace. We agree in spirit with the Hindu law-givers in regard to their teaching that sacramental rites (samskaras) are vehicles of sanctification. With wondering reverence do we look upon their idea of establishing a sacerdotal hierarchy vested with the highest authority in religious and social matters.

"In short we are Hindus so far as our physical and mental constitution is concerned, but in regard to our immortal soul we are Hindu Catholics."

Few leaders in India today could express themselves with [illegible] are possessed of a [illegible]

A GOOD MAN'S PRAYER

"Teach me that sixty minutes make an hour, sixteen ounces one pound, and sixteen annas one rupee. Help me so to live that I can lie down at night with a clear conscience, with love's gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meals on the square, and in all in earning I may do unto others as I would have them do unto me. Deafen me to the rustle of unholy skirts. Blind me to the faults of other fellows but reveal to me my own. Guide me so that whenever I look into the faces of my friends I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps and the crunching of wheels in the yard—make the ceremony short and the sermon simple—'Here lies a man.'"

MARRIAGE

CHI. R. RAGHAVAN, son of late Major T. Rajagopalan, with SOW. PADMASINI, daughter of Sri R. Yeougopala Iyengar, Rtd. Senior Auditor, Railways on 1-7-49 at Tiruvarur

CHI. M. K. KRISHNASWAMI, son of M. [illegible] Venkotacharier, with SOW. PADMA, daughter of Sri M. R. Parthasarathy Iyengar [illegible] Coffee Marketing Officer, on 3-7-49 [illegible] Malleswaram, Bangalore.

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CENSUS OF MOTOR CARS

More cars, trucks and buses are operating on the world's highways than ever before. The 1949 World Motor Census of the "American Automobile" magazine reports that at the end of 1948, there were 57,502,888 motor vehicles in use in 148 different areas of the world. This figure represents a gain of 6·7 per cent during 1948 in the number of motor vehicles in use.

At the year's end, Africa was using 847,876 motor vehicles; North and South America, 46,147,498; Asia, 747,677; Europe, 10,281,829; and Oceania, 1,477,920. Individual countries with over a million were: Australia, 1,060,000; Canada, 1,949,888; France, 1,716,000; Great Britain, 2,718,589; Russia, 6,000,000; and the United States, 40,671,972.

World production of motor vehicles in 1948 also reached a new high of 6,627,564 units. Canada built 264,000; France, 194,000; Great Britain 606,000; Russia, 225,000; and the United States, 5,285,426. Other producers included Argentina, Australia, Brazil, Czechoslovakia, Germany, India, Japan, Mexico and Sweden.

World War II did much to speed up global demand for motor vehicles, the census says. United States military vehicles were used during the war in many regions where motor vehicles were never used before. Since the war, more than 750,000 surplus U. S. Army trucks have been sold overseas.

NEOGY SAYS, "NOTHING WRONG"

The cost of living in Indian cities, which is appreciably higher than that in the cities of the United States, the United Kingdom, Canada and Far Eastern countries, did not show any appreciable decrease during recent months, according to a review published by the Economic and Statistical Adviser to the Government of India.

With 100 as the basic figure in 1939, in all the countries, the index number of cost of living at Kanpur stands highest, with 515 in February, among all the cities in India. In March, it came down to 479. The corresponding figures for Bombay and Madras were 268 and 281 respectively. Figures for Delhi and Calcutta, where the cost of living is considered to be the highest are not available.

As against these, the cost of living in U. S. A. never crossed 177, the basic being 100, during all the years of war, and this figure was reached only in August-September, 1948. The figure in December last came down to 173. In Canada, the index number of cost of living reached its peak, 157, in October-November, 1948. In the United Kingdom, the index number was oscillating between 110 and 113 in 1948!

* * *

And yet Neogi says, "nothing wrong." When will he realise that he himself is utterly wrong? Pandit Nehru and Sardar Patel have no time to look into such things, or how Mr. Gopalasamy Iyengar is being played with by the Pakistanis, practically surrendering every point to them, and leaving the refugees in the lurch, from his sheer capacity to enforce and obtain their rights. Ed.

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REPRINTS AND BOOKLETS.

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5. The Tree [illegible]
6. [illegible]
7. Small [illegible]

ಶ್ರೀ ಎಲ್. ಎಲ್. ಶ. ಆರ್. ಹೊಳ್ಳರ್, ಎಂ.ಎ., ಬಿ.ಎಲ್.ಆರ್.ಎಂ.ಎಸ್.
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"ಭಾರತ ಮಹಿಳಾರತ್ನಗಳು."

ಅಂತರ್ಜಾಲ ;

"ನಿಮ್ಮ ಪುಸ್ತಕಗಳು ಸಂಪೂರ್ಣವಾಗಿ ಭಾರತಿಯರ್ಥ ಮಹತ್ವದ್ದೆಂದೆನಿಸಿವೆ. ಈ ಪುಸ್ತಕದಲ್ಲಿ ನಮ್ಮ ಹೆಂಗಸರು ಮೆಚ್ಚತಕ್ಕ ಒಂದು ಪರಮ ಪವಿತ್ರಾದರ್ಶವನ್ನು ಚಿತ್ರಿಸಿದೆ. ಅಂದ್ರೆ ಪ್ರಾಚೀನ ಭಾರತದ ಮಹಿಳೆಯರಲ್ಲಿ ಸಂತೋಷವನ್ನು ಮೂಡಿಸುವ ಒಂದು ಮುಖ್ಯ ಶ್ರೀ ಎಲ್. ಎಲ್. ಹೊಳ್ಳರ್ ಅವರು ಪ್ರಕಟಿಸಿದ ' ಭಾರತ ಪುಸ್ತಕಗಳನ್ನು ಪ್ರತ್ಯೇಕ ಪ್ರತ್ಯೇಕವಾಗಿ ಮತ್ತು ಸಾಕ್ಷಾತ್ಕಾರಿಸುವಂತೆ ಚೇತೋಹಾರಿಯಾಗಿ ಸಂತೋಷಕರವಾಗಿ ' ಎಂದು ನಿಮ್ಮ ಕೆಲಸ ಪ್ರಾರ್ಥಿಸುವೆನು. "

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mirz Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

I find the book [illegible] addition [illegible] modern Kannada literature."

ಸಂಪಾದಕರು :

"ಈ ಪುಸ್ತಕದ ಪ್ರಕಾಶಕರ ಪ್ರಯತ್ನಗಳು [illegible] ಮಂಡಿಸಿದ ಪ್ರಸ್ತಾವನೆಯ ಪ್ರಕಾರ [illegible] ಮಹಾಪುರುಷರ ನಿಷ್ಠೆಯ ಮೇಲೆ [illegible] ಮಹಾಪುರುಷರ ಮೇಲೆ ಪ್ರಾಚೀನ ಭಾರತದ ಮಹಿಳೆಯರ ಪ್ರೇಮ

[illegible]

[illegible]

Speech delivered by [illegible] at a dinner given by the Bangalore City Improvement Trust Board, Bangalore Electric Company, Ltd., Bangalore, in honour of the Governor in Council, [illegible] by (1) the Bangalore City Improvement Trust Board and (2) Messrs Kirloskar Electric Company on the occasion of the inauguration of the industrial suburb, "Rajajinagar," and the opening of the factory which is the first Electric Company in Bangalore, on Saturday, 31st July 1926.

Mr. Chairman and Members of the Bangalore City Improvement Trust Board, Directors of Kirloskar Electric Company,

It gives me very special pleasure to be present here this morning to inaugurate the Industrial Suburb of the city of Bangalore and to open the first factory that has been constructed in the suburb. The natural and scenic beauty of Bangalore, its climatic conditions throughout the year, and its orderly development as the city has drawn from decade to decade, have met with unanimous appreciation by all who have had the privilege of visiting this city. The maintenance of characteristic features of the city, its cleanliness, its healthy surroundings, its freedom from smoke and dirt, is the duty not upon the Municipal Council and on the City Improvement Trust Board. It is a feature of the times that there is a steady flow of population from rural areas to urban cities, partly because of the commercial importance of the towns and partly because of the greater amenities that are available there. To arrest this tendency to make rural areas more attractive, to provide work suitable and congenial in such areas to the village population and to reduce the economic necessity of their movement and its healthy surroundings have been the objectives as much of the Government as of other Governments elsewhere in India. [illegible] the measure of population in urban centres and the establishment of industries in such areas [illegible] on the increase and [illegible] to take note of these [illegible] and to prep[illegible] Government [illegible] policy of [illegible] development and growth of [illegible] and [illegible] the [illegible]

[illegible] Bangalore [illegible] which [illegible] transfer[illegible] calculated to promote [illegible] in the Municipality and to [illegible] ings for [illegible] population [illegible] Carolina, the Governor Government [illegible] association with the city [illegible] and to my people here [illegible] be [illegible] like to join in the [illegible] which the [illegible] may be maintained and that the [illegible] as they are certain to [illegible] most happy to learn that [illegible] Government [illegible] approval to [illegible] Rajajinagar. I am sure this [illegible] State and it would [illegible] conveying the [illegible] to the Government [illegible]

[illegible]

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]
7. [illegible]
8. [illegible]

The Directors of Kirloskar Electric Company have established the first Factory in this Industrial Suburb. The glorious Indian Company and one of the first to manufacture machine tools in this country, the Kirloskar Electric Company has shown commendable zeal and foresight in establishing this Factory. I understand it is a chain of Factories which they have built up for manufacturing what is one of the most essential adjuncts of the country, machine tools and precision tools. Kirloskarwadi, Harihar and now Bangalore will all be contributories in the task of greater industrialisation of India. My Government has consistently adopted a policy of great sympathy towards the establishment of this industry and I am glad to note the acknowledgment of the help that the Company has received from my Government.'

I thank you, Mr. Chairman and your Committee, and the Directors of Kirloskar Electric Company for the welcome that you have extended to me and for the sentiments of loyalty and goodwill that you have conveyed in your Addresses to my family. I have great pleasure now in inaugurating this Industrial Suburb, "Rajaji Nagar" as it will hereafter be called, and of declaring the first Factory in this Suburb of Kirloskar Electric Company, open.

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Man has something more than animal instinct—the power of reason.

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Proof [illegible] all living is revealed in phenomena which we know today but which Darwin did not know—such as the wonders of genes.

So unspeakably tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these ultramicroscopic genes and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is a small place in which to put all the individual characteristics of two billions of human beings. However, the facts are beyond question. Well, then—how do genes look up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space?

Here evolution really begins—at the cell, which holds and carries the genes. How a few million atoms, looked up as an ultramicroscopic gene, can absolutely rule all life on earth is an example of profound command and precision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

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A GREAT SOUL

IV

In 1898 Brahmabandha wrote, "If India is ever to be conquered, it will be conquered by the power of the poverty—in Hindu clothing, poverty synonymous with abstinence from meat and drink, living as mendicants in humble dwellings."

The truth of that theory became manifest thirty years later when Mahatma Gandhi put it into practice. His poverty amidst plenty, his simplicity amidst opulence, captured the imagination of his countrymen. But Brahmabandhu, who anticipated the Mahatma in this, did not achieve equal success because, as a convert from Hinduism he had become a *non-persona grata* to his country-men.

But Brahmabandha's role was that of the indomitable striver. He abjured success, just as he abjured wealth and abjured physical comforts.

In 1899 he started a Catholic Monastery to train Christian Missionaries in Hindu style. But his Hinduisation of Christianity roused the opposition of the whole Catholic hierarchy including the Delegate Apostolic.

He then thought of going to Rome to obtain sanction there, and we are told that "a generous Catholic from Mysore paid for the journey," just as six years before H. H. Thamatoya Maharaja paid for Vivekananda's journey to America. The "generous Catholic from Mysore" was perhaps Mr. T. R. A. Thumboo Chettiyar, the most respected of South Indian Catholics. But the trip to Rome had to be given up because [illegible] at Bombay, and going to Calcutta started a new school.

In 1901 he and Rabindranath Tagore became acquainted. "One fine morning Upadhyaya, Rabindranath and Kartik Bose went to Bolepur to inspect the place. The wide open space of the immense sloping plateau must have appealed to Upadhyay." In 1901 the new school was transferred to Bolepur, and the famous *Shanti-Niketan* began.

"Rabindranath and he," we are told, "used to sit together discussing the translation of the Upanishads then in preparation. Upadhaya belonged to the Advaita school of Shankara, Rabindranath to the Vishishtadwaita school of Ramanuja. Naturally he would read his own ideas into the text. But Upadhyay was not a man to yield. He would argue, and even convince Rabindranath."

Hearing of Vivekananda's death in 1902 he decided to go to England and carry on his work. So, equipped with a blanket and a copper can he began his voyage. On board a Boer prisoner took a fancy to the copper can, and he gave it away, and made the voyage with only the bare blanket!

With his barest clothing, he fell a prey to the biting cold, and impecunious and ill-fed, fell ill. Cardinal Vaughan helped him on to Oxford, and there recovering he gave lectures on "Hindu Thought," "Hindu Theism," "Hindu Ethics," and "Hindu Sociology." Professor Macdonald, the Semitist, presided over the first, and Dr. Caird, master of Balliol, presided the other three. He was a guest of Dr. Stout, Editor of "Mind."

Later he went to Cambridge and lectured in Trinity College on "Nirguna Brahman," "Hindu Dharma-Niti" and "[illegible] Yoga!"

At his expense the University established a Cambridge Brahmabandhu Memorial Lectureship to found a Chair of Hindu philosophy, with Brahmabandhu as Secretary in India. After visiting London, where he was guest of the late Sir T. Desai of the "Mission of Revolt," he returned to India, and selected Dr. Brajendra Nath Seal for the Cambridge Chair. Dr. Cambridge did not agree to the choice.

Brahmabandhu occupied himself with journalism and lecturing. And when Rev. J. N. Farquhar attacked the Gita and Sri Krishna, it was Brahmabandhu, the Catholic convert, who was commissioned to refute Farquhar's prejudiced misinterpretations and propound the glory of the Gita and of Krishna as an avatar.

In 1904 he started the first quarter anna daily, "Sandhya," a generation before any one else thought of a three-pie paper in India! Then came the Partition of Bengal, and with Bupin Chandra Pal and Aravinda Ghosh Brahmabandhu was among the foremost to agitate for its repeal.

In order to take his appeal to the masses, he entirely changed the language of his paper, and assumed the vulgar, rustic style of the peasant. He told them: Three things not to be forgotten. (1) Do not buy anything from the Firinghi; (2) Do not go to the Firinghi merchant for your wearing apparel; (3) Leave Firinghi schools and establish Sarasvat institutions of your own."

He asked them,

"Why is it that we have thus fallen? Why is it that on all sides of India people are clamouring for bread? Why is it that people of this land are meeting an untimely death through disease and [illegible]? Why is it that there [illegible] bitter feeling against the prevailing [illegible]?

"But, the Aryan [illegible] land where Bhagavan [illegible] from age to age performing his Lilas cannot be destroyed. Like the rim of a wheel we will sometimes go up, and at times we will go down, but die out we will not. The Aryan name, the Aryan family, the Aryan literature, the Aryan culture and austerities—these will remain as they are.

"What is needed by the country is a man who can weep sincerely, one that loses himself, pained at the sight of his country-man's wretchedness—a Sanyasi who gives up his all and everything."

He himself was such a one. And years later [illegible] came another, in the person of Mahatma Gandhi. Both are gone. But the clouds which overcast the land are still lowering. The wails of the refugees, the tears of the imprisoned, the groans of the hungry, the sighs of the victims of inflation make up a crescendo to which both Gods and the leaders are deaf. Perhaps the Gods are silent. But the leaders are fully enjoying, as Bhaiyaguests or at State expense, in one place or another. For the time being the sons of the masses are met with tear-gases and baton charges!

(To be continued). *Editor.*

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4TH OF JULY AND U.S.A.

On the 4th of July 1776, announcing the establishment of an independent United States of America, Thomas Jefferson declared that the Union would guarantee equal and exact justice to all men, of whatever State or persuasion, religious or political; peace, commerce and honest friendship with all nations, entangling alliance with none."

173 years later that Union has earned the following tribute from one of its present sons, Bernard M. Baruch:

"Now, in the evening of my life, I reaffirm my faith in this country of ours—this infinitely efficient, this quick-rewarding, this slow-to-anger, bold, independent, just and loving Mother of us all.

"To uphold her, we oppose dictatorship of the right or of the left. We oppose totalitarianism. We oppose slavery, whether imposed by the State or imposed by the individual. We are ready for change when change is marked by wisdom. We are consecrated to the pursuit of happiness, which means the betterment of man. Some of our qualities have been slow to mature, but they are growing. I am proud of our virtues and certain that our faults are under correction.

"I know no other way to widen our horizons than by the preservation of free initiative, but with it must go responsibility for the preservation of full opportunity—political, religious, social and economic.

"I know no better way to preserve these rights than by democracy that gives us, as a poet phrased it,

> Ancient Right unnoticed as the
> breath we draw—
> Leave to live by no man's leave,
> underneath the Law."

PRAYER CURE

If you were looking for a record of astonishingly miraculous cures effected by prayer, in other words, Divine Healing, you would scarcely turn your steps towards Chicago, but it is in that city of strange contrasts that the Rev. Roland Brown has been instrumental in defeating many of man's scourges, including pneumonia, epilepsy, and even cancer.

He has even found time to banish such lesser evils as insomnia and alcoholism.

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PRINCELY GENEROSITY

Fritz Kreisler, one of the greatest violinists of all time, is reported to be selling his collection of rare books and mediaeval manuscripts and musicals to give the proceeds to charity.

While he was serving with the Austrian Army in the first world war, Kreisler, who is now seventy-three, sustained a shrapnel wound. During the months he spent in hospitals, U.S. newspapers several times reported his "death on the battlefield."

To-day he seldom plays his violin, preferring, it is said, the piano, the cello and the guitar. He lives in New York. Having risen from poverty to fame and fortune, Kreisler never forgets those who encouraged him when he was poor. One of these was a cafe proprietor over whose premises he had lived when a student.

This man gave Kreisler free meals when he was "broke," so when the violinist became rich he called at the little cafe and took the proprietor out to dine at an expensive restaurant.

"Do you like this place?" Kreisler asked.

"It's wonderful—just a dream cafe such as I've always yearned to own," the man replied.

"Then it's yours," said Kreisler, taking the title deeds from his pocket and laying them on the table. "I bought it to-day in return for your generosity to me when I possessed nothing!

HOW THEY DO THINK

A Director of a [illegible] landed from a plane and found [illegible] soaked with ink. He had [illegible] duct as perfect. Obviously it wasn't. [illegible] his problem to the Armour Research Foundation in Chicago. "We can make almost [illegible] thing. Within reason we can invent anything," said Herald Vagtborg, 38-year-old director of the Foundation.

In the case of the leaking fountain-pen, Vagtborg and his colleagues constructed a totally different pen with two connected reservoirs. At low altitudes, ink stored in the main reservoir. At high altitudes, the pen leaked—but only into the second reservoir.

Armour's fees vary from [illegible] for a minor problem to $20,000 for several years' work on a long-range project. They will tackle practically anything. In a thermal chamber where [illegible] weather is manufactured to order, stratosphere equipment for the Army was tested at a temperature of 67 degrees below zero, with an artificial 200 m.p.h. wind blowing.

They have produced a new recording instrument which gives eight hours' continuous sound from a spool of wire five inches in diameter and two inches high.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari & Roman Complete with Swara Marks

[illegible] SOHONI, M.A., F.H.E.

MOST [illegible] COMMENTS

Necessary [illegible]

ಮಿ. ಎಲ್. ಜಿ. ಆರ್. ಮೀನ್ಸರ್, ಎಂ.ಎ., ಬಿ.ಎಲ್.ಎ.ಎಲ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆಯುರ್ವೇದ ಮಹಿಳಾಶಿಕ್ಷಕಿ."

ಅಮೃತಬಜಾರ್ ಪತ್ರಿಕೆ:

"ಎಲ್ಲ ಪಂಡಿತರೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆದುಕೊಟ್ಟಿದ್ದು ಸಂಗ್ರಹಣೆಯವರಿಗೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಬಂಗಳೆಯ ಮೇಲೆ ಬಂದು ಪರಮ ಮಂಗಾಯಿಸಲ್ಪಟ್ಟಂಥಾದ್ದು ಅಂದರೆ ಬಾಗ್ಯದ ಖ್ಯಾತಿ ಮಾಡುವದೆಂಬದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುಖ್ಯವಿ ಬರೆದ ಮಿ. ಜಿ. ಆರ್. ಆಯುರ್ವೇದ, ಬಾಲ್ಯಾಲೋಚನೆ ಅವರು ಪ್ರೇಯಸಿಯ 'ಇಂಥದ ಪುಸ್ತಕಗಳನ್ನು ಪ್ರಸ್ತುತ್ಯಗಳನ್ನಾಗಿಟ್ಟರೆ ಪ್ರೇಕ್ಷಕ್ಕೆ ಬಾಲ್ಯವಿವಾಹಗಳುಪ್ಪದರಲ್ಲಿ ಪ್ರೇಮಮಾತ್ರವು ಸಂಪೂರ್ಣವಿಲ್ಲ' ಎಂಬ ಪುಸ್ತಕ ಸ್ಥಾನ ಪ್ರಾಪ್ತಿಸಿರುವದು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

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BENGAL LAMPS

CAMPAIGN AGAINST SMOKING

IN BRITAIN

Britain's ten-million non smokers are on the war path. They believe that the time has come for them to make 'war' on smokers and so rid the nicotine poison from millions of Britain's citizens. The National Society of Non-Smokers have learnt with great concern the results of the Hulton Research Studies of the British social pattern on the smoking habits of the British people.

It has been discovered that out of the thirty-six million population over the age of sixteen of Great Britain, almost twenty one million (fifty-eight per cent) smoke cigarettes or pipes. Four out of every five men are smokers, and two out of every five women. The better-off men prefer to smoke pipes rather than cigarettes and working class men choose to smoke cigarettes rather than pipes.

DEFINITION OF SMOKER

Two hundred and fifty thousand smokers smoke more than 44 cigarettes, or the equivalent in tobacco (1½ ounces) a day. Less than 20,000 of these are women. Over 80 per cent of the total smoked is accounted for by that 7 per cent of the population who are classified as "heavy" smokers.

In order that the people may get rid of the habit of smoking, the National Society of Non-Smokers are busy planning a Parliamentary group of non-smokers in both Houses of Parliament who will start agitating against smoking among Parliamentarians. They are planning to organise local branches of the Society throughout the country to cure tobacco addicts. N.S.N.S's definition of a cigarette is, "a tube filled with vegetable substance having a light at one end and a fool at the other!"

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JAPANESE RECIPE FOR LONG LIFE

Eight Japanese nonagenarians, the oldest 100, gave their reasons for longevity to a Tokyo newspaper recently. They all contained one piece of advice guaranteed to gladden food-short Japanese: "Don't eat too much!"

The senior, 100-year old Saizaburo Kitaoka, a fisherman from Takamatsu, Shikoku, was 16-years-old when Commodore Perry came to Japan, but doesn't recall the event. In fact, Kitaoka told the Mainichi, he didn't know how old he was until a check with the town records showed that he was born in 1840.

One-hundred-and-one-year-old Yoshizo Nakashiro gets up at six in the morning and retires at eight at night. His formula for long life: "To keep the stomach no more than 80 percent full, to pat the skin around the navel 50 or 60 times when in bed at night and not to lead a disorderly life."

Mrs. Kama Kurusu has also lived 101 years, all of them in Hiroshima. She claims she never spent a sick day abed—not even the one when the atom bomb fell. She gives "temple visiting and smoking" as her two long-life-giving hobbies, and says she expects to live "20 or 30 years more."

Mrs. Toki Hashimoto, a compactative youngster just turned 100, says she takes a teaspoonful of sugar whenever she can get it and sleeps eaten two reasons, according to her family, that she has lived so long.

The rest merely caution against over-eating, easy advice to follow these days in Japan.

REPRINTS AND BOOKLETS

1. A Victorian Statesman 0—4—0
2. Winston Churchill 0—6—0
3. Philosophy & Philosophers 0—4—0
4. Problem of Wealth 0—2—0
5. The Tree of Happiness 0—1—0
6. [illegible] 0—5—0
7. Small-pox and Its treatment in Vedic Times 0—4—0

GOD EXISTS

REASONS NUMBER SIX AND SEVEN

By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth; the alarming abundance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defense, the entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely, too; and it had no enemies in Australia. So animal soon conquered vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects, enough to hold the cactus in check forever.

Such checks and balances have been universally provided. Why have not fast breeding insects dominated the earth? Because they have no lungs such as man possesses; they breathe through [illegible] But when insects grow large, the [illegible] grow in ratio to the increasing [illegible] Hence there never has been an insect [illegible] size; this limitation on growth [illegible] in check. If this physical [illegible] provided, man could not exist [illegible] hornet as big as a lion!

The fact that man can conceive the [illegible] is in itself a unique proof.

The conception of God rises from [illegible] faculty of man coupled with [illegible] world—the faculty we call imagination. By its power, man and man alone can [illegible] of things unseen. The vista that power opens [illegible] is unbounded, indeed, as man's perfected imagination becomes a spiritual reality, he may [illegible] in all the evidences of design and purpose the great truth that heaven is wherever and [illegible] that God is everywhere and in everything [illegible] nowhere so close as in our hearts.

It is scientifically as well as imaginatively true as the Psalmist said: "The heavens declare the glory of God and the firmament sheweth His handiwork."

[illegible]

Kolar Gold Field

ESSENTIAL STATISTICS

IT is in the hope that knowledge promotes understanding and harmony that the following statistics are given;

	1939	April 1949
1. Typical payments on a Mine to daily-rated employees (excluding statutory payments).	per shift per worker.	
	Rs. a.	Rs.
(a) Direct payments	0-13-92	[illegible]
(b) Concessions & Services	[illegible]	[illegible]
	0-15-[illegible]	[illegible]
2. Incen[illegible]		[illegible]
3. Inde[illegible]		
4. Inde[illegible]		

[illegible]

A Memorial Meeting

The Maharadi Krishnaraja Wodayar Jayanti Committee celebrated the birthday of H. H. Krishnaraja Wodayar III on the 18th instant in the Town Hall of Mysore under the Chairmanship of Dr. Sir A. Ramaswamy Mudaliar. The hall was thronged with a large assemblage of citizens eager to pay their homage to the memory of a Ruler who had left an unforgettable name behind, and who awakened in them complete of affectionate respect even at this distance of time. The function commenced with invocation by Mr. Mayi Gowda, whose melodious voice made even the large hall look rather small. Rajabhaktaprasakta A. Subramanya Iyer, the President of the Memorial Committee, then welcoming the audience thanked them for their unfailing interest in the function year after year ever since its commencement 12 years ago. The Chairman of the evening he said did not need an introduction to the audience from him. He had distinguished himself in many fields, and if his services were not appreciated here it was not our fault. The Honorary Secretary, Mr. K. O [illegible], read the wires wishing the [illegible] success by [illegible] Sir G. Heath, [illegible] Governor of the Reserve Bank, [illegible] Sapru, [illegible] Sir Mirza [illegible] Dewan of Jaipur.

[illegible] the Chairman, Sir [illegible] Mirza [illegible] to pay [illegible] of [illegible] [illegible] [illegible]

de jure King of Mysore, making altogether 71 and half years of rulership. It was the longest span of Rulership of any Ruler of the Dynasty, and one of the longest reigns in the history of the world. British propaganda sought to throw a sombre light on his actual Rulership of twenty years, and hold him up as a dissolute spendthrift, and an incapable Ruler. We might point out that they themselves had a Ruler at home in England, George IV, who was Prince Regent from 1800 to 1820 and Ruler of England from 1820 to 1830. We would ask them to compare Krishnaraja Wodiyar III with George IV, and say whether either in dissolutenesss or lavish spending the former was miles near the latter. George IV has been remembered for over a hundred years as an unutterable cad and scamp, unrelieved by any good qualities. But Krishnaraja Wodiyar while given to sensual indulgence in private life was a fine gentleman and virtuous and generous Ruler. At the time when the British imperialists were picturing him as a dissolute spendthrift, he was actually restoring the temples destroyed by Tippu Sultan, rebuilding and extending towns, patronising learning and the fine arts, producing literature, and living the life of a well-meaning and generous Prince. As a Maharaja he was far above the generality of the Indian Princes who have been enjoying the protection of the British in recent times. But it served the purpose of the British Empire builders in India at the time to certify him as worthless, and make the world believe that they were justified in [illegible] the administration of the country [illegible] hands.

"That upar[illegible] sovereigns in M[illegible] Wodiyar [illegible] standing, and [illegible] Yadurayar, R[illegible] saraja, Chikkade[illegible] higher pinnacle [illegible] this illustrious descendant of [illegible] Wodiyar got for his Dynasty [illegible] which had been the seat of authority [illegible] Vijayanagar Viceroys. Krishnaraja W[illegible] by the grace of God, reascended [illegible] which had been kept vacant by [illegible] usurpers. Chikkadevaraja Wodiyar [illegible] Ruler of [illegible] enlightenment [illegible] received honour at the hands of the [illegible] Emperor. Krishnaraja Wodiyar had [illegible] and won honours from Queen [illegible] was in all ways a greater sovereign than Emperor Aurangazeb. Chikkadevaraja Wodiyar made a fetish of accumulating wealth and got to be known as "Nidhi Narayana." Krishnaraja Wodiyar deemed wealth a servant to be employed in good causes, and spent it handsomely, generously in religious charity and on civic improvement. He told his critics boldly, "Even now I confess, I have no wish to hoard my income or bury it in the earth, but to spend it in my country, and amongst my people, from whose industry I derive it. If any one can say [illegible] there is a better way of spending money for a King he would be deemed insane. But George IV spend money in the same way." His predecessors had to cope with and subdue aggressive Palaygars, or local indigenous Mahratta or Moslem chieftains and to collect loot or tribute. But Maharaja Krishnaraja Wodiyar had to cope with the world's most forward Empire-builders and he did so, relying on God, and on the justice of his cause, and defied, braved and vanquished the concerted and persistent efforts of a succession of Great Britain's [illegible] diplomatists. [illegible] to be made here [illegible] most illustrious of My[illegible] [illegible] the [illegible] [illegible] of a century. [illegible]

SWISS EXAMPLE

[illegible]

Switzerland is a land of beauty. Its lakes, mountains and pines attract everyone. But in this lovely little country in the heart of Europe there are many specialities which we Indians should try to learn and emulate, writes Dr. Suresh Chandra, delegate from Geneva.

The most striking thing in Switzerland is its variety of languages. The population of Switzerland is over 40 lakhs, of which 72% speak German, 20% French, 6% Italian, 1% Romanche and the remaining, less than 1 per cent, are foreigners speaking languages of their own. The German-speaking area is contiguous to Germany, French-speaking area to France and Italian-speaking area to Italy.

SIMILARITY OF FEELING

From the impression we have of our own country, the most natural thing seems to be for the German-speaking area to unite with Germany, French-speaking area with France and Italian-speaking area with Italy. To us it really appears amazing how during the first world war, when France and Italy were allies against Germany and during the second world war when the Germans and Italians were fighting shoulder to shoulder against the French, it became possible that the three areas, instead of being involved in a mutual [illegible], don't remain united! In Switzerland nationality is not based on similarity of race or language. With the Swiss people these are matters practically of no significance. Nationality with them depends on the similarity of feeling and deeper ties developed as a result of long living together and fighting for the same cause.

[illegible] you ask a German Swiss what is his language he will say without hesitation and with some amount of pride German, but if you ask him what is his nationality, he will with similar pride and [illegible] say—Swiss. The other day [illegible] to a [illegible] man of the hotel that as no [illegible] nationality, too, he must [illegible]. But he persistently protested against, [illegible] "Here in this far away from [illegible] where I am alone in my solitary [illegible] vehement protest—'no, he is a [illegible] Swiss'. [illegible] Why is [illegible] similar feeling [illegible] own country [illegible]

similarity of feeling. One great [illegible] is the [illegible] of experience [illegible] also alike. We have [illegible] common [illegible] and [illegible]. But [illegible] we are [illegible] for [illegible]. The [illegible] the [illegible]. Cannot we get rid of the third? What is the difficulty? Are not the [illegible] of the present and [illegible] in the future authoritatively [illegible] hands [illegible] oblivion is of the tiny [illegible] province [illegible]

SECURE PLACE

[illegible]

A man we know ran into an old [illegible] friend in Washington and found him looking better than he had in years. The friend—who worked with the WPA, housing authority and UNRRA during their most controversial days—said right now he's with the Department of the Interior working on the national [illegible] program. "It's just wonderful," he [illegible] with a satisfied sigh. "*Everybody's in that race.*"

But he thrives on it!

TRUST THE UNSEEN

[illegible]

When Helen Hayes addressed the Senate on a bill to admit refugee children to the U. S. A., one Senator heckled her: "Do you mean to say you'd adopt a child unseen?"

The actress replied: "I never saw my own child until it was delivered."

KIPLING'S VAN LANDER

[illegible]

Annoyed by the injury done to one of his friends by the driver of the local bus, Rudyard Kipling once wrote a vigorous letter of complaint to the bus owner, who was also landlord of an inn. The landlord laid the letter before the [illegible] at the bar parlour, and was offered 10 shillings in cash for the second and stronger letter he wrote, and then also found a purchaser at one pound!

When it was that Mr. Kipling entered the inn the next day, the landlord said: "Any [illegible] letters, sir? Why, I was hoping you'd [illegible] the French [illegible] yesterday [illegible] that bus driver!"

COMMUNISM AT WORK

Timetable and objects of the Communist Party in India exposed in their secret circulars, which were recently seized by the C.P. police, were revealed by Hon. D. P. Misra, C.P. Home Minister, at a press interview. Here are a few aims of the Communists:

Information Document No. 11 issued by the Central Headquarters of the C.P.I Bombay on January 20, 1948, states that the Indian proletariat should not allow itself to be deluded by false nationalist considerations and that as a part of the International it should look upon the U.S.S.R. as the only Fatherland. It further states that loyalty to U.S.S.R. is the most sacred [illegible] vital task. It goes on to exhort, therefore, that the party must launch a vigorous campain to aid the Soviet Union.

ARMED UPRISING

The seized documents indicate that strikes, agrarian struggles, general strikes, political strikes all leading towards insurrection are the forms of strategy that flow from the situation. The contemplated organisation includes besides peasant committees and strike committees etcetera [illegible] and guerillas for purposes of offence and defence. It is pointed out that a general strike will be followed by an armed uprising all over the country.

According to notes from a comrade, the substitution of the proletarian state for the bourgeoise state is impossible without a violent revolution. The organisation of violence is described as necessary for the purpose of crushing resistance. The importance of organisational strategy and tactics has been emphasised.

A note on the Trade Union Resolution says that the strike has to be a hit-and-run affair and the use of every possible means is [illegible]. The tactics of the strike include the following:

1. Hit [illegible]; take the enemy unawares [illegible] as possible.

2. Move the workers [illegible] Rouse the workers to [illegible]

3. Secret committees [illegible] organised;

4. Be vigilant to discern and pick out the [illegible] issues behind which the mass of workers can be rallied and mobilised for action.

Like Lissaue and party purposes to use [illegible] also as its tools. Information [illegible] dated March 27, 1949, inter alia points [illegible] necessity of including militant [illegible] in the Students' Federation and contains detailed instructions as to the manner in which there should be spontaneous outbursts of peaceful student mass which will go into action. There are plans for organisation of stealed cadres to throw in the [illegible] of a struggle.

POLICE TO BE CORRUPTED

A provincial circular dated February 22, 1949 *interalia* states that the police and military troops should be approached and requested to support the Communists in the struggle and not to resort to firing, and that students should be activated. It is further stated that steps should be taken to take Government by storm. In another document, it is specified that the military offensive, the war of imperialist states against the U.S.S.R., is fast approaching; in the armed [illegible] struggle, the role of Indian Communists is enormous; the Communist Party of India occupies a responsible seatue of the world revolution and for this struggle the Indian Communists must prepare in a truly Bolshevik manner.

SREE
SATYANARAYANA VAIDYASALA
CHELUVAMBA AGRAHAR, MYSORE.

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯಸ್ತ್ರೀಯರ ಚರಿತ್ರೆ."

ಇಂಡಿಯನ್ ಮಿರರ್:

"ಎಲ್ಲ ಪಂಡಿತರೂ ಸುಪ್ರಸಿದ್ಧ ಗ್ರಾಮಫೋನ್ಗಳ ಮಲೆಯಲ್ಲಿ ಬರೆಯುವ ಪ್ರಸಿದ್ಧರಾಗಿದೆ. ಈ ಪುಸ್ತಕದ ಕರ್ತೃ ಶ್ರೀಯುತ ಶೇಷಯ್ಯರು ಒಂದು ಕಡೆಯ ಪಂಡಿತರಾದುದರಿಂದ ಅವರನ್ನು ಕಾವ್ಯದ ಗ್ರಾಹಿ ಮಾಡುವುದೇಕೆಂದರೆ ಸಂತೋಷವಿಲ್ಲ. ಮುಖ್ಯವಾಗಿ ಎಲ್. ಜಿ. ಆರ್. ಕಾವ್ಯಗಳು, ಕಾರ್-ಆರ್-ಎಸ್ ಅವರು ಬೇರೆಯವರ 'ಇಂಥದ ಪುಸ್ತಕಗಳನ್ನು ಪಡೆಯಲಿಕ್ಕೆ ಬೇಕೆಂದೇ ಎನಿಸುವಷ್ಟರಮಟ್ಟಿಗೆ ಬೇಕಾದಷ್ಟು ಸಂತೋಷವಿಲ್ಲ' ಎಂಬ ಕೆಲವರ ಶೂರ್ಯ ಕಿಳಿಸಿದಂತಾಗುವುದು."

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools

"ಪ್ರಾಣಪಾಲ"

ಶ್ರೀ [illegible] ಪತ್ರಿಕೆ:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

[illegible] ಆರ್. ಶ್ರೀಕಂಠಯ್ಯರು,
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ಪ್ರಜಾಮಿತ್ರ:

"ಈ ಪುಸ್ತಕದ ಪ್ರಸ್ತಾವನೆಯಲ್ಲಿ ಆಗಾಲಿಸ್ತ್ರೀಯರ [illegible] ಮೇಲೆ ಬರೆದಿರುವ ಪ್ರಸ್ತಾವನೆಯಿದೆ. [illegible] ಮಾಡಲಾಗಿ ಗಾಯಕ್ಕೆ [illegible] ಮುಖ್ಯ [illegible] ಸಂಗ್ರಹವಾಗಿ ಸ್ವೀಕರಿಸಬೇಕಾಗಿದೆ. ಮತ್ತು ಪಂಡಿತರಲ್ಲದೆ ಈ ಪುಸ್ತಕವನ್ನು ಓದಿ ಪಡೆಯಿಂದ ಬಹುಮಾನಿಸ್ತೇವೆ. ಸಾಮಾನ್ಯರು ಸಿಂಹಾಸನಕ್ಕೆ ಸ್ತ್ರೀಯರಾಗಿ ಪ್ರಸ್ತಾವನೆಯಾಗಿ ಗ್ರಾಮಫೋನ್ಗಳು ಸಂತೋಷಕಾರಿಗಳು ಮತ್ತು ಸ್ತ್ರೀಯರು."

[illegible]

"ಕಾವೇರಿ"

ಮೈಸೂರು ಮಹಾರಾಜಾಸ್ಥಾನದ ಕವಿ; ಪ್ರಸಿದ್ಧ ಕವಿಯವರ ಕೃತಿ.

[illegible]

ವಿದ್ವಾನ್ ಎಂ.ಎ.:

"ಶ್ರೀ ಎಲ್. ಜಿ. ಆರ್. ಶೇಷಯ್ಯರ ಪುಸ್ತಕಗಳನ್ನು ಕನ್ನಡ ಓದುಗರಿಗೆ ಮೊದಲಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿದೆ. ಪ್ರಸ್ತುತದಲ್ಲಿ ಇದು ಪ್ರಸಿದ್ಧ ಗ್ರಾಮ ಶೇಷಯ್ಯರದ್ದು. ಅಲ್ಲದೆ ಮಾಧ್ಯಮಿಕ ಶಾಲೆಯ ಮೇಲಿನ ತರಗತಿಗಳಿಗೆ ಅವರ ಸೂಚನೆಯನ್ನು ಇದೆ. ಇದನ್ನು ಓದಲು ಕೆಲವು ಕೇಳಿ ಮಂಗಳಾಯತನದಿಂದ ಮಾಡಿದ್ದು ಮತ್ತು ಪ್ರಸಿದ್ಧ ಪಡಿಸಿದ್ದೇವೆ ಮತ್ತು ಭೂಗೋಳದ ಮೇಲಿನ ಕೆಲವು ಕೆಲಸಗಳು ಪ್ರಸ್ತುತವಾಗಿ ಇರುವುದು."

"ಹೊಸದಾಗಿರುವ ಮನುಷ್ಯ, ಹೊಸದಾಗಿರುವುದು"

ಎ. ಅಂಗಡಿ ಪ್ರಭುಗಳ, [illegible]

ಕೈಪ್ಪ ಚಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ಪಟ್ಟಮಹಿಷಿ

ಶಾಸ್ತ್ರಿಕ್ಷಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂಪಾದಕಾಂಡ,
ಅನುಭಾವಕಾಂಡ,

ಎಂಬ ಅಮರಾಲ್ಯ ಗ್ರಂಥದ ಅನೇಕಾಯುಷ್ಯದಾಯಕ ಗ್ರಂಥವನ್ನು
ಕಳಿಸುವ ಸ್ಥಳಾಂಕ ಸ್ಥಿತಿ,

[illegible]

ಕಾರ್ಯಾಧ್ಯಕ್ಷರು ಶ್ರೀನಿವಾಸ, ಸಂಪಾದಕರು.

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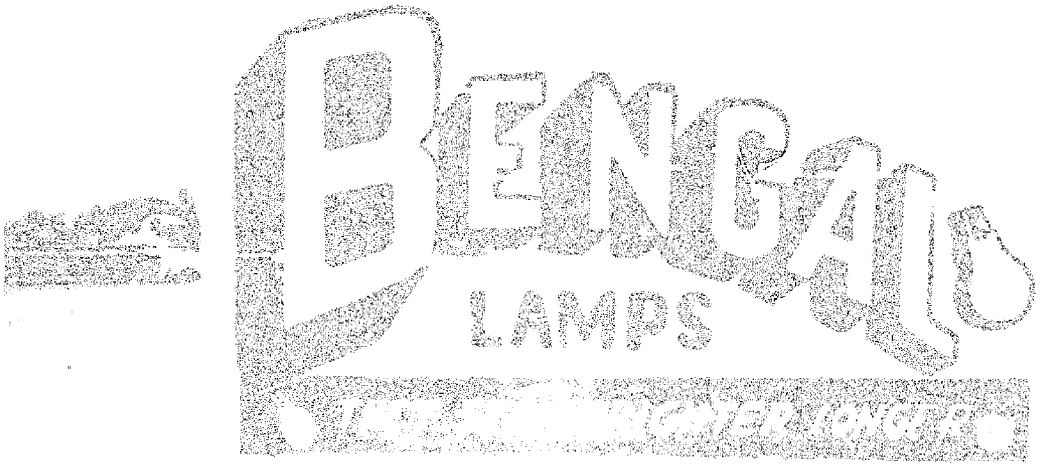

"SARVODAYA SANGHA"

A recent report says.

Replying, Dr. Rajendra Prasad congratulated the organisers of the Sarvodaya Sangham and referred to the role which these institutions were expected to play. He said, 'You know soon after the passing away of Mahatmaji we had a conference of constructive workers at Sevagram last year. There we decided to have Samajams to be known as Sarvodaya Samajams, which everyone who had faith in Mahatmaji's teachings and who is trying to give effect to them in his own life is entitled to join. There is to be no regular membership and no regular institutional organisation. Everyone who tries to live up to the ideals which Mahatma Gandhi preached can join these samajams'.

Proceeding, Dr Prasad referred to the need for the members of the Sarvodaya Samajams sticking to the path laid for them by Gandhiji, and added, "You have taken a great responsibility upon yourselves. The greatest thing in Mahatmaji's teachings is 'Practise what you say.' He never said one thing in his whole life which he did not practise himself. Beginning with the small experiments in the matter of food, clothing and treatment of diseases right up to the great movements which led to the emancipation of this country, you will not find in his life one single instance in which he said one thing but did another or in which he asked other people to do what he himself was not prepared to do or did not do himself. The Sarvodaya Samajam is expected to live up to that ideal. I, therefore, suggest that you should constantly be engaged in examining yourself and turning the searchlight within just to find out how far you are able to live up to that ideal and any deviation from which you should be prepared to correct and, if necessary, also, to confess."

Dr. Prasad then referred to Mahatma Gandhi's wish to see such Sarvodaya Samajams not only in this country but also all over the world. "It was a new social order that he envisaged" Dr. Prasad said, "in which there will be no exploiting class, and no exploitation and oppression, in which all will live in harmony and peace not only within the country but also as between one country and another and also on politics and business. Mahatma Gandhi wanted to liquidate poverty, ineradicate illiteracy and disease from that social order. If he had lived after the attainment of swaraj for more time he would have dedicated his entire energies to the establishment of such samajam. Unfortunately, however, he was cut off just at the time when his services would have been most valuable to this great work. It is our duty, therefore, to take it up where he left it and do what we can to establish that samajam. I have been going about collecting funds for the Gandhi Memorial, not for erecting buildings or putting up statues, but for dedicating that money to the constructive programme which Mahatma Gandhi chalked out for the leaders of the Sarvodaya Samajam."

* * *

What a fine thing it would be if besides preaching Dr. Prasad set an example of the above! And, we hope that Mahatma Gandhi now finds in Heaven a "society with liquidated poverty and eradicated illiteracy and disease". Ed.

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FOOLISH AMBASSADORS

Sri Khare presenting his credentials to H. M. the Pope, Sri Khare said that Gandhi "sought to attune his life to the message of Christ." Cardinal Sri Oriol said that Gandhiji believed, "...Christ is alive if all the copies of the Bible and Gospels are destroyed, so long as one can come to the Sermon on the Mount." Perhaps Sri Oriol might have forgotten the actual words of Gandhiji. But it is unpardonable on the part of a representative of a great country to be so forgetful. Gandhiji's actual words are quoted below. " Today the Gita is not only my Bible or my Koran, it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she never failed. When I am in difficulty or distress I seek refuge in her bosom.... I frankly confess that the Koran and the Bible and the other Scriptures of the world do not move me as do the Gita of Krishna and the Ramayana of Tulsidas. ....I must tell you in all humility that Hinduism as I know is entirely satisfies my soul, fills my whole being, and I find a solace in the Bhagavad Gita and Upanishads that I miss even in the Sermon on the Mount." Gandhiji was good enough to recognise the beauty of the Sermon on the Mount also. Gandhiji says " what the Sermon describes in a graphic manner, the Bhagavad Githa reduces to a scientific formula. Today supposing I was deprived of the Githa and forget all its contents, but had a copy of the Sermon, I should derive the same joy from it as I do from the Gita." it is high time to insist that our Ambassadors abroad should be true Ambassadors of our culture also. We can ignore it only at the risk of losing the prestige of our country's great culture which is more valuable than sterling balances or dollar assets ", says a complaint.

* * *

Of all the miserable things that we see in new India, the selection and behaviour of its Ambassadors is of the worst. They serve no useful purpose, and besides making fools of themselves and their country they serve as a drain on our sterling and [illegible]

But we suppose the [illegible] with them, and we the [illegible] to bear the humiliation.

AN AT HOME

Mr. and Mrs. V. Shantaram, Cine artists of Bombay were guests of honour at an "At Home", at the Prabha Picture House, Mysore, by the Proprietor, Mr. Ramappa Ramchelli, on the 19th inst. In the course of an Address presented to Mr. Shantaram Mr. Ramappa observed;

"Mysore is always enjoying a reputation for keen criticism of films, and has enthusiastically joined hands with the rest of India in admiring and applauding your talents and capacities as a Director-actor. The country has recognised your unstinted loyalty to the Picture Industry, and your sincere work to give the Indian Cine Art an impetus to develop itself. We have followed with very keen interest your exquisite work in Prabhat, then as the adviser to the Government of India on Documentary Films and again in Bombay at your own Rajkamal Kalamandir.

Your pictures have always carried the full imprint of typical Indian Art and morals, apart from their convincing entertainment. They are unique in their suggestive power. Fraternal affection in "PANDSI", enthusiasm for life in "AMRI", and the sense of devotion in "DHARMPATNI", convey the lessons of our land to the world. "AMARJYOTHY" is an achievement of your technical skill. The colourful Dr. KOTNIS KI AMARKAHANI has inspired many a youth in the country. "ATMA DHAR" is a scourge and a lesson to the black-marketeer. Your pictures have roused the conscience of the West to the Indian Film art and skill, for, they blend entertainment with instruction, light with delight, and beauty with duty. Your contribution to the film industry is a bright and bold example. With your skill and [illegible] [illegible] pride

The Rationalist.

Monday 26-7-1948.

[illegible] ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸಂಸ್ಥಾನ ಮಹಾಜನಸಭೆ [illegible] 1-7-48 ರಲ್ಲಿ ಮಹಾಜನಸಭೆಯ ಸರ್ವಾಧ್ಯಕ್ಷರ ಸ್ಥಾನ ವಹಿಸಿದ್ದ ಶ್ರೀ ಸಿ. ಆರ್. ಶೇಷಯ್ಯರ್, ಎಂ.ಎ., ಎಲ್.ಎಲ್.ಬಿ., ಬಿ.ಎಲ್. ರವರ ಅಧ್ಯಕ್ಷ ಭಾಷಣ.

ಮಹಾಜನರೆ,

ಮಹಾಮಾನ್ಯರಾದ ಅಧ್ಯಕ್ಷರು ಆಯ್ದಿಸಿದ್ದರು ಮಹೋಪಾಧ್ಯಾಯರು [illegible] ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಕೊಟ್ಟಿರುವುದು ಅಷ್ಟು ಸಾಧ್ಯ [illegible] ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸರ್ವಾಧ್ಯಕ್ಷರಾಗಿ ಅವರಿಗೆ ಮಂಗಳವನ್ನು ಬಯಸುವುದರೊಳ್ಳನ್ನ [illegible] ಭಾಷಣವನ್ನು ಕೊಂಡೆಗೆಯುವುದು ಯುಕ್ತವೆಂದು ನಾನು ತಿಳಿದಿದ್ದೆ.

[illegible] ಮಹಾಜನರ ವಿಚಾರದಲ್ಲಿ ಇವರು ಮೇಲಾಧಿಕ್ಯ [illegible] ಕಾರ್ಯ ಕ್ಷಿಪ್ರಗತಿಯಲ್ಲಿ ಸ್ವೀಕರಿಸಲೂ, ಸ್ವೀಕರಿಸಿದ ಮೇಲೆ ಯುದ್ಧದಂತಹ ಅಕ್ಕರೆಯ ವಿಷಯದಲ್ಲಿ ಸಾಧ್ಯ ಈ [illegible] ಸರ್ವಾಗಳಂತೆ ಸ್ವಲ್ಪ ಕಾಲಕ್ಕೆ ಮಾತ್ರವಿರುವದೆಂದು ಅ [illegible] ಬಿಟ್ಟಿರುವ ಮಾತುಗಳನ್ನು ಹೇಳಬೇಕೆಂದೂ, ಮತ್ತು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಅನ್ಯಮನುಗುಣಗಳನ್ನು ಹೊಂದಿ ಸ್ವಲ್ಪ [illegible] ಬಯಸುತ್ತೇನೆ.

[illegible] ಅಧಿಕ ಶಕ್ತಿಸಂಪನ್ನ ಮೊಲೆಯಂತೆ ಅಧಿಕಾರಯುಕ್ತರಾಗಿ [illegible] ಅವರೂ ಉದ್ಭವಿಸುತ್ತಲೇ ಇರಲಿಲ್ಲ. ಸಮಾಜ [illegible] ಅವರ ಉದ್ಭವಕ್ಕೆ ಮೂಲಕಾರಣ ಅಂದರೆ ಅಧಿಕಾರ, ಅಧಿಕಾರಿಗಳು, ಮತ್ತು [illegible] ಅವರು ಇರಲಾರದು. ಅಧಿಕಾರಿಗಳಿಂದ ಇವರು ಒಟ್ಟಿನ [illegible] ಸಾಧಿಸಲ್ಪಡುವುದು. ಇದಕ್ಕಾಗಿ [illegible] ಅವರುಗಳು ಬೇರೆಯವರ್ತಿಗಳಾಗಿ ಸರ್ವಸ್ವ ಪ್ರೇಕ್ಷಕರ್ತರಿಂದ [illegible] ಸಾಧಿಸುವುದು. ಇದು ಪ್ರಾಯೋಗಿಕ ಸಂಸ್ಥೆಗಳ ಎಂದು [illegible] ಸ್ವತಂತ್ರಗಳನ್ನು ಕೆಲ [illegible] ಸ್ವಲ್ಪ [illegible] ಸ್ವಲ್ಪ [illegible] ಸ್ವಲ್ಪ

"[illegible] ಅಥವಾ ವಿಷಯಾಸಕ್ತರಾಗಿ ಮತ್ತು ಅಜ್ಞಾನಿಗಳಾಗಿ ಬದುಕಿ ಬಾಳುವುದು. ಕೆಲವರು ಅಲ್ಲಿ ಇಲ್ಲಿ ಅಂಗಿಕೃತರಾಗಿ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗೆ. ಅಲ್ಲಿ ಸ್ವಲ್ಪಕಾಲ ಸಮಯದಲ್ಲಿ ಸ್ವಲ್ಪ ಮಟ್ಟಿಗಾದರೂ ಜ್ಞಾನ ಸಂಪಾದನೆಯ ಅರ್ಥ ಸ್ವಲ್ಪಾಸಕ್ತಿಯಲ್ಲಿ ಇರುವುದು ಕಂಡು ಬಂದ ಸ್ವಲ್ಪ ಅಥವಾ ಸಂಪೂರ್ಣವಾಗಿ ಅಜ್ಞಾನಿಗಳು. ಅಂತಹವರು ಜ್ಞಾನವಾಗಿ ಅಭ್ಯಸಿಸಬೇಕಾದ್ದನ್ನು ಸುಮ್ಮನೆ ಅಭ್ಯಾಸಮಾಡಿದ ಮೇಲೆ ಅಭ್ಯಾಸ ಮಾಡಿದ್ದನ್ನು ಅದರ ಸಂಬಂಧ ಸಂಪೂರ್ಣ ಕೆಲವರಿಗೆ ಅಜ್ಞಾನಿಗಳಾಗಿ ಬದುಕಿ ಬಾಳುವುದು." ಎಂದು ಸ್ಪಷ್ಟಪಡಿಸಿದೆ.

ಅಂತೆಯೆ ಜಾತಿಯ, ಧರ್ಮದ, ಅಂಧಶ್ರದ್ಧೆ ಸಮಾಜದಲ್ಲಿ ಸಮಸ್ಯೆಗಳ ಕೆಲವು ವಿಶೇಷತೆಯಾದ ಅದರ ಅಸ್ಪೃಶ್ಯತೆ ಮತ್ತು ಅಸ್ಪೃಶ್ಯರನ್ನು ಅಸಾಮಾನ್ಯ ಮಾಡಿ ಸಮಾಜದಲ್ಲಿ ಸ್ಪೃಶ್ಯರಿಗೆ ಅಸ್ಪೃಶ್ಯರಿಗೆ ಮತ್ತು ಅಸ್ಪೃಶ್ಯರಿಗೆ ಸ್ಪೃಶ್ಯರಿಗೆ ಇರುವ ಸಂಬಂಧ ಮತ್ತು ಅಸ್ಪೃಶ್ಯರ ಸ್ಥಿತಿ ಗತಿ

and all I have to the service of the people of Mysore. But I am fully conscious that no effort of mine can succeed alone. I need your help and your Co-operation, your confidence, and your love. May God grant me light and strength in the discharge of the sacred duty entrusted to me, and may His blessings in abundance rest on every hearth, and brighten every home in Mysore."

"ನಾನು ಈ ಪವಿತ್ರ ಪೂರ್ವಾಶ್ರಮ ಸಿಂಹಾಸನಾರೋಹಣದಲ್ಲಿ ಮಾಡುವ ಸಂಕಲ್ಪವೆಂದರೆ ನನ್ನದು. ನನ್ನ ಶ್ರಮ, ಮತ್ತು ನನ್ನ ಸರ್ವಸ್ವ ಮೈಸೂರಿನ ಪ್ರಜೆಗಳ ಸೇವೆಯಲ್ಲಿಗೆ ಒಪ್ಪಿಸುವಿಕೆ ಎಂದು ಭಾವಿಸಿದ್ದೇನೆ. ಆ ಜೋಕಾಗ್ದೇಮುಟ್ಟಿ ನನ್ನ ಸ್ವಶ್ರಮವು ಮಾತ್ರದಿಂದ ಸಾಧ್ಯವೆಂದು ನಾನು ಅರಿಯಿಲ್ಲ. ನಾನಿಗೆ ನಿಮ್ಮ ಸಹಾಯವೂ ಒತ್ತಾಸೆಯೂ, ನಿಮ್ಮ ವಿಶ್ವಾಸವೂ, ಪ್ರೇಮವೂ ಅವಶ್ಯವಿದೆ. ಈ ಪೂಜ್ಯವಾದ ಕರ್ತವ್ಯವನ್ನು ನಿರ್ವಹಿಸುವದಕ್ಕೆ ಶಕ್ತಿಯನ್ನೂ ಭಗವಂತನು ನನಗೆ ಕೊಡಲಿ ಎಂದು. ಅವನ ಆಶೀರ್ವಾದವು ಸಮೃದ್ಧಿಯಾಗಿ ನನ್ನ ಪ್ರಜೆಗಳ ಮನೆಗಳಲ್ಲೆಲ್ಲಾ ನೆಲೆಗೊಂಡು ಎಂದೂ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ" ಎಂದು.

ಆ ಮಹಾತ್ಮನು ಹೇಳಿ ಇಷ್ಟಿಗೆ ಮತ್ತು ಮರ್ಯಾದೆಗಳವನು. ಅವರು ಶ್ರೀರಾಮಚಂದ್ರ ಆ ಮಾತನ್ನು ಅಕ್ಷರಶಃ ಪಾಲಿಸಿದಂತೆ ಮತ್ತು ಪ್ರಜ್ಞಾಪೂರ್ವಕವೂ ನಿಮ್ಮ ಕ್ಷೇಮಕ್ಕೂ ಸೇವೆಯ. ಯಾದವರಾಯರಾದಿ ಮಾಗಿ ನಮ್ಮ ಪೂರ್ವಜರು ಸ್ವಾಮಿ ಉದ್ಧರಿಸಿದ ಅಂತ್ಯವನ್ನು ಇದೇ ಎಷ್ಟೆತಮಟ್ಟಿಗೆ ಮುಂದುವರಿಸುವರೆನ್ನುವದು ಈ ಕೆಳಗಿನ ಕೆಲವು ಅಂಕಿಗಳಿಂದಲೇ ಗೊತ್ತಾಗುತ್ತದೆ.

ಗುಲಬರ್ಗಾ ಮತ್ತು ಬೀದರ್ ಜಿಲ್ಲೆಗಳು ರಾಜ್ಯವು ಪುಂಗಿಕೆಯಾಗಿತ್ತು. ಶ್ರೀ ಜಯರಾಮಾಚಾರ್ಯ ಒಡೆಯರವರ ಅಧ್ಯಕ್ಷತೆಯ ಪ್ರಸ್ತುತ ಮಾರ್ಚ್ ತಿಂಗಳಲ್ಲಿ ಅವು ಮೈಸೂರಿನ ಸ್ವಾಧೀನವಾಗಿ, ಒಂದು ಅಕ್ಷ ಪ್ರಜೆಗಳಿಂದ ಮೂಡಿದ ಅವರಿಗೆ ಸ್ವಯಂಸಾಯಾಳ್ಳಿಗೆ ಬಹಳ ದೊಡ್ಡ ಕೆಲಸಗಳು ಬಹಳವಿದೆ ಆಳ್ವಿಕೆಗಳು ಬಟ್ಟೆಬಟ್ಟೆವೆ. ಅಲ್ಲಿ ಮಾಗಿ ಸ್ವಲ್ಪ ಕಾಲಗಳು ಗಾ ೩೦,೦೦೦ ಎಕರೆ ಕರ್ ಜಮೀನುಗಳಿಗೆ ನೀರನ್ನು ಒದಗಿಸುತ್ತವೆ. ೧೧,೩೪೦೦೦ ಎಕರೆ ಜಮೀನುಗಳು ಲಾಭವನ್ನಿಟ್ಟಿವೆ ಸಂಸ್ಥಾನದಲ್ಲಿ ೪೪ ಲಕ್ಷ ಜನಗಳಿಗೂ, ೨೬೯ ಗ್ರಾಮ ಪ್ರಾಂತ್ಯ ಕೇಂದ್ರಗಳಿಗೂ, ೧೩೩ ಶಾಲಾಸಾಲೆಗಳಿಗೂ ಗಾ ಕುಡಿಯ ನೀರು ಗಳನ್ನು ಇವೆ ೧೧೦೦ ಎಕರೆ ಮೈಸೂರ ಕೊಯಿಗಳಿಂದ & ಲಕ್ಷ ಗಳಿಂದ ಹೆಚ್ಚಿಸಲಾ ರೈತರಿಗೆ ಕಯಾಗಾಗಿ 1½ ಕೋಟಿ ರೂಪಾಯಿ ಸಾಲವಾಗಿ ಕೊಟ್ಟಿದೆ. ಇದಲ್ಲದೆ ಬಡ್ಡಿ ಗಳಿಗೆಯಲ್ಲಿ ೧೬೦೦೦ ಜೋಡಿ ಮನೆಗಳು ಮತ್ತು ಕೆಲಸ ಕೊಟ್ಟಿದೆ ಅಲ್ಲಿ ೧೫೦೦೦ ಬಾಲ ಕಾರ್ಮಿಕರು ಶಾಲೆ, ೨೦೦೦ ಮಂದಿ ಇಗಳವು, ೨೦೦೦ ಮಂದಿ ಕೆಲಸ ಗಳಿಸಿದ್ದರು ಕೆಲಸ ಗಳಿಸಿದ್ದಾರೆ.

ಸಂಸ್ಥಾನ ಮೊದಲ-ಆಯವ್ಯಯದ ಮೊತ್ತವೆಗಳು, ಅಲ್ಲಿ ಮಾಗಿಯ ಸ್ಥಾನ ಕಂಡಿದೆ ಇದೆ. ಇದೆಲ್ಲವುಗಳ ಕಾರ್ಯಗಳು, ಇದು ಸ್ಥಳೀಯ ಸ್ವಾಯತ್ತತೆಗೆ ಸ್ವಾಭಿಮಾನಗಳು ಇದೆ. ಈ ಸ್ಥಿತಿ ಸ್ವಾಯತ್ತತೆ ಮಾಗಿ ಸ್ಥಿತಿ ಬಗ್ಗೆ ಇದೆ. ಈ ಸಮಯದಲ್ಲಿ ಮತ್ತು ಕಾರ್ಯಗಳು ನಡೆಸಬೇಕಾಗಿದೆ.

ಇಷ್ಟೆ ಅಲ್ಲದೆ ಮೈಸೂರಿನ ಪ್ರಜೆಗಳಿಗೆ ಸೇವೆಯನ್ನು ಮಾಡುವ ಅವಕಾಶ ಕೊಟ್ಟಿದ್ದಕ್ಕಾಗಿ ಧನ್ಯವಾದಗಳು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಪ್ರಜೆಗಳಿಗೆ ಶುಭಕ್ಕಾಗಿ ಮತ್ತು ಸಂತೋಷ

P. R. DAS

Although the preamble to the draft Indian constitution provided the fundamental freedoms to the Indian citizen, its subsequent provisions as revised so far are not such as would guarantee civil liberty of the individual, said Mr. P. R. Das, Retired High Court Judge of Patna, delivering the presidential address at the Indian Civil Liberties Conference which commenced its session today in the St. Mary's Hall, George town, Madras, says a report.

Mr. Das said that although article 13 of the constitution sought to ensure freedom of speech and assembly and to form associations and unions, clauses 3, 5 and 4 thereof provided that these were subject "to the operations of any existing . . ." As various security measures, press acts, police acts and criminal law amendment acts and other "lawless laws" formed part of "existing laws," the declaration of freedom amounted to nothing, he said.

It was however article 16 of the Draft Constitution that provided the "gravest menace" to civil liberty. By substituting in this article, the original words "due process of law"—which meant rule of law, by the law of the land—by the words "except according to procedure established by law" they had deliberately given power to the executive governments to suppress civil liberty and to substitute executive justice for rule of law.

Mr. Das criticised the Congress Government for perpetuating the very laws and the very legal system which they had fought all along. He did not find any change in administrative methods today and there was the same police raj. There was also a marked disinclination to implement the much-needed reform of separation of judiciary from the executive.

Stating that a one party state always tended to absolutism, Mr. Das stressed the need for a vigorous opposition 'as eternal [illegible] the price of liberty.' Those who [illegible] freedom should come together [illegible] organise a "truly democratic" party [illegible]

India was an original [illegible] United Nations Organisation [illegible] civil security acts [illegible] laws of the Country [illegible] express recognition and the special protection of fundamental rights of man had become a general principle of Constitutional law of civilised [illegible] and that International Law was increasingly taking note of this fact. Freedom from arbitrary arrest was surely a fundamental, inalienable and natural right of man. While all civilised [illegible] including Japan, had realised that a [illegible] of the fundamental rights of man [illegible] provide a defense to the citizen against the discretionary power of restraint on the part of the Government, for 'power tends to corrupt, and absolute power corrupts absolutely.' India alone had struck a discordant note; India alone showed a tendency to go back to absolutism.

In this context, Mr. Das said, there was a great need for a vigorous opposition to guarantee [illegible] liberty. [illegible] convinced that those who [illegible] freedom should come together without delay and organise a truly democratic party [illegible] I have little hope that this party will make any impression on the electorate at the next general election; but still an opposition is necessary. I have every confidence that this Conference will give a lead to the country [illegible] to the means to be adopted to fight this new menace. We must never forget that 'eternal vigilance is the price of liberty.'

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" ಆರ್ಯರ ಮಹಿಳಾರತ್ನಗಳು. "

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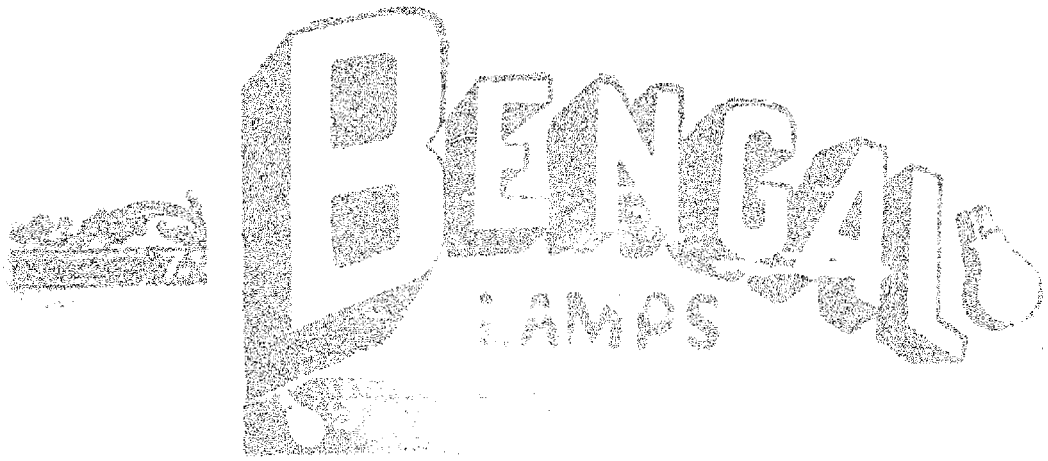

THE NEW CONSTITUTION

Among the more important changes made by the Assembly in the Draft Constitution as originally introduced, one relates to the procedure in Parliament and the State Legislatures in regard to financial matters. This lays down the salutary principle that there shall be no taxation without law. Provision has been made for the creation of two funds, to be known respectively as the Consolidated Fund and the Contingency Fund. The former is intended to ensure that all revenues raised by taxes or received in other ways are, without being appropriated to any particular purpose, collected together into one Fund so that Parliament, when it comes to vote upon the budget, has at its disposal a Fund which it could disburse. In other words the institution of such a Fund would prevent the proceeds of taxes being frittered away by laws made by Parliament for individual purposes without regard to the general necessity of the people. The Contingency Fund is in the nature of an imprest, into which will be paid such sums as may be determined by law, to be advanced by the President for meeting unforeseen expenditure not yet authorised by Parliament.

Then, there is the further provision made for the passing of an Appropriation Act, in place of the existing Schedule of authorised expenditure which requires authentication by the President. This change, it is claimed, will establish the supremacy of Parliament in the matter of Finance. Under the Constitution, no expenditure can be incurred unless it has been sanctioned by Parliament, and the proper authority to certify such sanction, it is felt, should be Parliament itself and not the President. The next change introduced in this group of provisions relates to what is called vote on account. This provides for Parliament allowing in advance a lump sum grant to the Executive in respect of the estimated expenditure for a part of any financial year pending the completion of the procedure for the voting of grants and the passing of the Appropriation Act. These expenditure provisions have been introduced in the Sixth Part of the Constitution.

A [illegible] may be said [illegible] the Parliament [illegible] and the Parliament and the State Legislatures [illegible] that obtained in [illegible]

Also has been provision introduced in the chapter on the Judiciary conferring power on the Supreme Court to review any judgment or order passed by itself. The provisions in this Chapter as adopted by the Assembly also do away with the distinction originally contemplated between the Supreme Court's appellate jurisdiction over High Courts in the Provinces and High Courts in the Indian States. This was done with a view to making judicial procedure uniform throughout India. Also, this accords with the present assumption that under the new Constitution the Indian States will be brought as nearly as possible, to the same level as the Provinces in all respects, constitutionally as well as administratively.

The next important change relates to the mode of appointment of Governors. The Drafting Committee had proposed two alternatives in the Draft Constitution. The first of these, which was in accordance with an earlier decision of the Assembly, required the Governor of a State to be elected by the direct vote of all the adult voters in the State. The second provided that the Governor should be appointed by the President from a panel of four candidates to be elected by the members of the State Legislature in accordance with the principle of proportional representation. The provision as now adopted by the Assembly lays down that the Governor shall be appointed by the President by warrant under his hand and seal; or, in other words, the Governor of a State is now to be a wholly nominated person. One of the main reasons which influenced such a change was the fear that the [illegible] elected by the people [illegible] a Prime

(Continued on page 7)

REPRINTS AND BOOKLETS

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2. Winston Churchill 0—4—0
3. Philosophy & Philosophers 0—6—0
4. Problem of Wealth 0—3—0
5. The Tree of Happiness 0—4—0
6. [illegible] 0—8—0
7. Stalingrad and its Lessons in Modern Times 0—4—0

India today

J. P. NARAYAN

Jay Prakash Narayan, the Socialist leader, today accused the Congress Government of having made a mockery of democracy by their policy of deliberate curtailment of civil liberties. The majority party, he added, was utilising the so-called independence to rule with an iron hand by crushing the minority parties, says a report.

Mr. Narayan, who was addressing a public meeting here added: "The question of civil liberty is not a mere academic one. It is interwoven with the question of bread and happiness of the people. The voice of the people is now being sought to be silenced, their right to express their view-points stifled and smothered, and their efforts to organise themselves and to create public opinion at the mercy of the men in power."

No meetings could be held, he said, nor a procession taken out nor a mass slogan raised without the previous sanction of the authorities.

The sole aim of the Congress, the majority party, was now to retain anyhow its stranglehold on the country even as their predecessors did and through the same methods of special and emergency laws, he said.

Even Mr. Churchill's Government did not impose so many restrictions and ordinances to prevent the smooth transference of power through the ballot box, Mr. Narayan said.

If the evils that had crept in the administration were not cured, Mr. Narayan said, the country would be plunged in chaos and anarchy and will be ruined. The first symptoms of anarchy were being noticed in the streets of Calcutta and in some districts in South India.

Mr. Narayan said that the Communist menace could not be suppressed by police rule alone. Government should give the people the means and opportunity to point out their (Government's) wrongs with a view to correcting them. He said that power had corrupted the Congress which had compromised with evil. Congressmen should no longer be allowed to swear by the sacred name of Gandhiji and bank on the past goodwill.

In India today, he said, production, both agricultural and industrial, was slow and diminishing, the general administration inefficient and corrupt, and trade and commerce manned by seasoned blackmarketeers. People went naked and hungry while Rs 40 crores had been wasted on the 'grow-more-food' campaign and even true Congressmen were dissatisfied with the performance of erstwhile rulers." Mr. Narayan said.

TURKEY BACK TO RELIGION

In Sisli, suburb of Istanbul, stands an almost completed mosque, the first to be built in Turkey for 250 years. Many devout Muslims went there to pray last month, for a religious revival is now sweeping Turkey. In Government schools teachers give twice-weekly religious lessons, beginning with the traditional Muslim *basma*: "I will begin with the name of Allah, who created and protects me."

For 26 years, writes *News Review*, Turkey had no official religion. Dictator Mustapha Kemal Ataturk, who carved the new State from the ruins of the old Ottoman Empire, tried to smother the Islamic tradition because it interfered with his plans.

He closed hundreds of mosques, stopped paying the Imams and discouraged religious teaching. By 1945, a whole generation had grown up without knowing Allah, and enlightened Turks began to feel the need for something more than streamlined monuments to Kemal. By allowing an Opposition Party to be formed for the first time in 1945, President Ismet Inonu opened the door for the religious revival. By a show of hands, deputies decided to have religion taught again.

Results were immediate and surprising to those who maintained that in Turkey, Islam was dead. Some shops began closed at prayer time. Cheap translations of the Koran appeared in the hands of street vendors.

Before the [illegible] religious programme began last [illegible] required to [illegible] written [illegible] sent their children [illegible]

The Bandhab

Monday 1-8-1949.

A GREAT SOUL

V

What Pandit Nehru sought to do nearly 40 years later, Brahmabandhab did in 1907. He was the first man to suggest complete independence for India. He wrote,

"I swear by the moon and the sun that I heard in my heart of hearts this message of freedom. As the tree in winter gets a new life with the touch of the breeze of spring, as you feel joy at the return of love, as the heart of a hero dances to the call of the trumpet of war, so a feeling has throbbed in my heart.

"Independence will mean both freedom from our slave-complex, and freedom from gerrymandering politics.

"With the spread of English rule and culture, India lost her own ideal of civilisation. Our educated classes think as they have been taught by their Firingi Masters. Our minds have been conquered. We have become slaves. Once faith in our own culture and the love for things Indian are gone, India will reach Swaraj the day she will again have faith in herself. Ramakrishna had gone in that line. So did Bankim. So did Vivekananda. The whole mass of our people must [illegible] made to appreciate things Indian and to return to our ancient way. That is [illegible] as opposed to *Bideshi*."

"Noble India we want, Golden India, the India of Kapila and Canada, Vasishtha and Vyasa, Raghu and Dilip, Sama and Yudhishthira; and for the creation of such an India, freedom from slave mentality is necessary. Political independence there must be, but it is not possible if there is a slave mentality. As long as the inferiority-complex is present slavery will follow. Pratap's belief in the Rajputs, Shivaji's faith in the Hindus, made them declare their wars of independence."

"If the Firingi says that he will impose extra taxes on our Swadeshi shops and post policemen to our schools, *I shall not submit to the oppression* of these laws of course which violate Swadeshi. It will be what is called 'passive resistance.' The time for that has not come yet. But if the Firingi obstructs us in our Swadeshi vow, then indeed we shall have to adopt that course.

In August 1907 he wrote in *Bandhab*, "When we think of our going to jail, we cannot help laughing outright. A revolution is impending, and we leap with joy and clap our hands." And, "Let lathis, swords, axes, and a few firearms be kept. In all villages have about 6 bhadralokes and 29 to 30 men of Pagla or Chandal caste. Thereon, lathis, fire-sticks and small bombs will have to be kept. Meetings are no use. One must clap one's upper arm in the manner of athletes about to close with their adversaries and throw "tals".

Before long he was arrested for sedition along with the manager and printer of the paper. C. R. Das undertook the defence. But Brahmabandhab declared, "I do not want to take any part in this trial because I do not believe that in arraying our very humble share of this Government murders or arrest, I can in any way [illegible]

The [illegible] by [illegible], published by [illegible] Lower Circular Road, Calcutta. Price Rs. 6.

the alien people who happen to rule over us, and whose interest is and must necessarily be in the way of our true national development."

But during the trial he fell ill, and, on October 10th 1907, passed away.

And so passed away a remarkable personage in the galaxy of the heroic sons whom Bengal brought forth in the last century. A man of goodness and purity, a man of selfless devotion to the public, a man of burning patriotism, a scholar, thinker, speaker, writer and leader, Brahmabandhab Upadhyay burnt himself for the sake of his fellow-men, and sacrificed himself at the altar of his country. Dying early in the thick of the First Swaraj Fight he was not so well known to the rest of India, but Bengal knew him well and mourned him.

Ravindranath Tagore wrote,

"Upadhyay was a Sannyasi, Roman Catholic yet Vedantist. He was powerful, fearless, detached; he wielded great influence on those who came near him: he had a deep intelligence, and an extraordinary hold on spiritual matters."

At long last, over 40 years after his death, a companion of his, Animananda, has recorded the shining story of this noble person. It makes fine reading, and its publication at this juncture takes our mind from thoughts of mercenary pseudo-patriots, time-servers, place-hunters, and pow[illegible] whose honesty was as great as [illegible] and whose selflessness was [illegible] humanity.

TIME OUT OF JOINT

Although we all live in one world, we do not live in one time. That is why the attempt to divide the world again into segments is causing unbearable tension.

The jangle you hear is not so much national anthems out of tune, as clocks out of time. The primeval tom-tom still beats, while the atom bomb ticks. Russia is straddling the centuries, in victory more than ever pounding backward to Peter the Great, and racing at the same time to overtake Henry Ford and Henry Kaiser, before she has caught up with Thomas Jefferson. The clocks of Europe are turning back and the clocks of Asia are turning forward. And there are places where time stands still, because the night does not lift and there is no tomorrow!

FEDERAL TENTACLES

Governor Ralph F. Gates of Indiana recently said:

"The city of Indianapolis is a long way from Washington, but already the federal government occupies 11 percent of all the office space in down-town Indianapolis—and is asking for more. It was reported earlier this year that the national average of office space occupied by the federal government in large cities is 10·5 percent."

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ON CRITICISM

Straight across one's lips are things commonly commented upon. To comment and then to criticise or praise is an irrepressible desire in every human breast, though some prefer to ruminate their thoughts to themselves. The field for criticism is very ample. If one were to criticise all that has been the work of man, there would be no end to it at all! But that way lies the path of a pessimist. Of course, criticism is not necessarily the output of a pessimistic brain. It can certainly be made use of by the optimist as well; and herein lies the chance for constructive criticism. A matter of great difficulty is to encourage while one criticises, and if one succeeds in this it is really a great achievement. This must be our motto, namely, to criticise justly to produce good effects.

Samuel Johnson could "kill a book with one sentence or, with three words of high praise, great it success, wealth, and fame." He was right in his criticism. He was never driven away by one good line in a bad book, or even by a bad ending in a good book.

Today, in India book reviews are not to be found in all magazines and weeklies. Wherever books are reviewed they are hardly criticised, and in most cases only an idea of the contents is given. Apart from the Indian literature in English, Indian books in our provincial language have attracted attention of both the public and the lay critic. Usually it is the public that hears the critic and also sympathises with the writer.

More than books, film industry is quite popular with the masses. A film critic has a burden of responsibility since a motion picture is the work of [illegible] a score of individuals, from the director to the story-writer.

Let us come down to our day-to-day life, where criticism may satisfy one, irritate another, and amuse a third! This pleasure is but the outcome of wealth it only or jealousy, which when put in [illegible] found in the criticism.

[illegible] the story of the young Shoemaker whose wares were not bought by the people even though they were of fine workmanship. The unfortunate shoe maker, however, went on working day and day out. Once it happened that the Maharaja of the place [illegible] the maker's model and ordered him to make two pairs with straps made in them with gold. Soon the shoemaker became very popular and everyone bought shoes for him. What do we learn of this story? One must not judge anything by appearance. The critic, therefore, has the highest job of overcoming his or her own failings in criticising. He or she is a single critic, a literary critic or a film critic.

If a man gets into the habit of criticising, it becomes difficult to be overcome. So it is better for every one to abstain from it. But constructive criticism is something absolutely different, where to criticise is to help.

P. Subbarama Pattar.

STRONG FOOD

Groundnut with jaggery, coconut with jaggery, fig cake with jaggery provide strong foods. I know from my own experience that groundnut pounded into flour mixed with about one-fifth of its weight of jaggery and with the juice of two or three sour oranges is one of the most economical foods, writes G. S.

From January 30, 1938, I began to take one meal in forty-eight hours. And of course I lost weight in the first few months, and then I thought of the groundnut preparation above referred to, and I have since regained a major portion of the lost weight. I can safely recommend it to children. Groundnut contains more protein, more carbohydrate, more fat than any other food which we are accustomed to. It not only builds up the body but helps in mental concentration.

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(Continued from page 2)

Union responsible to the Legislature might lead to friction and consequent weakness in administration.

The Constituent Assembly has introduced important changes in the provision regarding the electoral machinery under the Constitution. The original provision contemplated separate Election Commissions for the Centre and for each of the States. The provision as now adopted vests the superintendence, direction and control of all elections, central as well as State, in a single Commission. The Commission is to consist of a Chief Election Commissioner (who will be its Chairman) and such number of other Commissioners as the President may from time to time fix. All the Commissioners are to be appointed by the President, subject to any law made by the Parliament in this behalf. Provision has also been made, for the appointment of Regional Commissioners, where necessary, to assist the Central Commission in elections in the various States. The Chief Election Commissioner shall not be removed from office except in like manner and on like grounds as a judge of the Supreme Court; and the conditions of his service shall not be varied to his disadvantage after his appointment. The other Election Commissioners or a Regional Commissioner shall not be removed from office except on the recommendation of the Chief Election Commissioner. The functions of the Commission are the superintendence, direction and control of the preparation of electoral rolls for, and the conduct of, all elections to Parliament and to the Legislatures of every State and to the offices of President and Vice-President, including the appointment of election tribunals. Power has been vested in Parliament to legislate with respect to all matters connected with elections to both Houses of Parliament and to the Houses of the Legislatures of the States, including the preparation of electoral rolls and all other matters necessary for securing the due constitution of the Houses and the delimitation of constituencies. The State Legislatures have been given power to legislate in regard to State elections only to the extent provision is not made by Parliament.

One of the chief considerations which influenced the Assembly in the shaping of these provisions is that the authority in charge of the elections should be a wholly independent and impartial body, free from executive control and party or provincial bias. It was, again, in accord with this principle that it was decided to vest the entire authority in a single Commission rather than in different units as originally intended.

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಚರಿತೆ."

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ಬೆಲೆ ೨—೧೮—೦

"ಭಾವನೆಗಳು"

ಎಂಬ ಶ್ರೀಯುತ್ಯಾಧಿಕ್ಯವನ ಕಥೆ; ಅಕ್ಷರಮಾಲೆಯ ಮಾಲೆಗೆ,

ಬೆಲೆ ೨—೬—೦

ವಿದ್ವಾಂಸರುಗಳು :

"ಮಾನ್ಯ ಶ್ರೀ. ಆರ್. ಶೇಷಯ್ಯರವರು ಸಂಯುಕ್ತ, ಪದ್ಮಿನಿ, ಮೀರಾಬಾಯಿ ಮುಂತಾದವರ ಕಥೆಯನ್ನು ಕನ್ನಡಕ್ಕೆ ಸೊಗಸಾಗಿ ಮಾಡಿರುವುದಕ್ಕೆ ಕೃತಜ್ಞರಾದ ಶ್ರೀಯುತರ್ಗೆ ಧನ್ಯವಾದ ಸಂತೋಷವು ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ಶ್ರೀಯುತ ಮೇಲೆ ಮುಗಿಬಿದ್ದವರೆಗೂ ಮುಗ್ಧರು ಮತ್ತು ಮತ್ತು ಬಹುಮಾನ್ಯ. ಕನ್ನಡ ಶೇಷಯ್ಯನವರೆಂದರೆ ಮತ್ತು ಕೈಸ್ಮರಿಸಿ ಮೊದಲಾದುದು ಪರಿಣಿತರಿಗೆ ಕನ್ನಡಪ್ರಿಯವಾಗಿ ಇರುವುದು."

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ಒಂದು ಇಂಗ್ಲಿಷ್ ಪ್ರಬಂಧ, ೦—೩—೦

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THE COLOUR TEST

When you know anyone's favourite colour you are in possession of a clue to character. Naturally the chief favourite colour represents the chief characteristic, second favourite reveals the next most powerful trait, and so on.

Ask your friends to write down the various colours in order of preference—and there you have a character chart.

Black is the favourite of conventional, pessimistic people. They are solemn, and one is tempted to inquire whether they wear black because they are gloomy or if they become gloomy from wearing black.

Purple or mauve. Here pride and power of leadership are the chief characteristics. Those who prefer this colour are energetic, liquacious, and more than a little impatient. I have observed that all who prefer purple, mauve or lilac shades are abstemious and antagonistic to alcoholic liquors.

White makes a strong appeal to the undecided. They are neither observant nor critical, and are the sort of folk whose names, addresses and other details is elusive one. In short, those who favour white are usually nonentities, colourless, shapeless.

Red is the choice of fiery, energetic courageous and observant people. The reasters like conflict, argument—an opportunity to act. Histrionics and the detection of crime are jobs which appeal to them.

Green is selected by artistic people. They have good taste and are neat, cold, talkative and usually flirts. They prefer variety to the monotony of absolute loyalty, but they are decided, determined and [illegible] surprisingly [illegible].

Brown is seldom a first choice. It will be observed though that those who favour brown are quiet, cloud-loving, industrious, dependable and never spectacular. They [illegible] particular loyalty [illegible] not estimated, and also [illegible].

[illegible] the selection of relation. Those who [illegible] are [illegible] intellectual [illegible], [illegible] and [illegible] [illegible] [illegible]

USE FORD TO GROW SO EVERYONE!

[illegible]

[illegible] to that which enabled them to make such a spectacular and invaluable contribution to the war effort. Ford Motor Company of India Ltd., have put their Tractor Division on a emergency basis for purposes of increasing [illegible] resources to bear on the food supply problem out of which has arisen the "Grow More Food" Campaign.

A spokesman for the Company, who has come out from the English motor, outlines Ford plans in this connection and gave some extremely interesting facts and figures. "The problem is not a novelty here to us, and, fortunately, we have the experience of our English Company in an identical emergency to draw upon for guidance," he said. "Just how acute was the problem in England was never realised at the time but we, who were on the spot and in hand contact with the situation, knew that it was extremely critical. The U-boat campaign, loss of shipping, heavy drills made by movement of troops and equipment, and other factors brought England almost to the verge of starvation. The people were faced with a major problem: how to feed themselves. Parklands, gardens and every available piece of land had to be cultivated. There was only one way to do this, and that was through the extensive use of tractors and modern farming equipment. Ford in England realised the magnitude of the emergency and the urgency of the situation, and thousands of tractors and implements were manufactured and put into service. In a short time, every piece of land on which food could grow was under cultivation. — No [illegible] new Fordson Tractors had put into use in England from September 1939 to V-Day [illegible] thanks to rationalization, [illegible] increased total crop [illegible] of all tractors produced in the United Kingdom were for export."

[illegible] Tractor [illegible]

Parts are being held at [illegible] Bombay, Calcutta and Madras. Distribution has been speeded through centres in regional towns as Bombay, Calcutta, Madras, Lucknow, Madras, Trichinopoly, Coimbatore, Coonoor, Mysore, Hyderabad, Nagpur, Jamnagar, [illegible], Rajkot, Jodhpur, Dhrangadra, Patna and Cutch Mandvi. At each of these points [illegible] Implements and Spare Parts will be held locally, and further centres will be opened up according to [illegible] of supplies and needs of various areas. The Ford factory at Dagenham, where Fordson Major Tractors are manufactured, are giving top priority to the needs of India, and certain parts have been scheduled to insure a smooth and steady flow of all necessary equipment to combat the crop situation."

"The other and equally important aspect of the problem — training in how to handle and service tractors — is primarily receiving the attention it requires. Based on the action which enabled Fordinda to train 5,000 men in the years 1940-45 and a further 600 in the year [illegible], Tractor Schools [illegible] at Bombay, Calcutta and Madras. Qualified and experienced instructors are working exclusively on training carefully selected men who, in turn, are being passed out to up country centres to take charge of training at those points. With beyond the blueprint stage, the service training plan is laid out to ensure that every important agricultural [illegible] will be staffed by Ford-trained motor [illegible] will be [illegible]

FOOTPRINTS AND FOOD STEPS

1. A Victorian Sportsman — 0—0
2. Winston Churchill — 0—0
3. Philosophy of Philosopher — 0—0
4. Problem of [illegible] — 0—0
5. The Tree of Ignorance — 0—0
6. [illegible] — 0—0

Small portrait has been [illegible] by [illegible] — 0—0

the training of tractor owners' drivers, mechanics and service men generally."

Mr S.O. Stevenson, Canadian Managing Director of Ford Motor Company of India Ltd., invited to make a statement, said: "To us, as Canadians, the present emergency has a somewhat personal angle. Farming in Canada is practically 100% mechanised, and we know what a sound agricultural economy can contribute to the economy of any country as a whole. I am satisfied that tractors and modern farming equipment can and will contribute towards a solution of the present problem, the whole of which is under constant review at top levels in our own organisation. The elaborate plans made by our Tractor Division are doing to ensure availability and wide distribution of Tractors, Implements and Spare Parts. The vital service training part of our programme is planned to see that no area is left neglected so far as trained personnel is concerned. We are genuinely anxious to do all we can in this regard, and Tractor Division will remain on an emergency basis until the position improves to a point where India is at least approaching self-sufficiency in basic food supplies."

MARRIAGE

CHI. K. V. RAMAKRISHNA PRASAD, son of Sri K. Venkataramana Reddy, with SOW. RAJALAKSHMI DEVI, daughter of Sri Jonna Chandra Reddy, Madras, on 14th August 1940 at Gandhinagar, Adyar, Madras.

SOW. MADHURAVANI, daughter of Sri E. K. Das, Advocate, Mysore, with CHI. PANDURANGA VITTAL, son of Sri T. Shanbagiri Rao on 16th August 1940 at Chamarajapuram, Mysore.

TO A BRIDE

Love him that loves thee, and be happy in him
Adieu! Be his treasure. O, that thou were ours.
Go, my sister blessed from one family to another
As unto the ocean the mountain streamlet

Here we would keep thee; there they wish for thee.
Daughter, sister, wife, child, angel! fulfil thy double duty
Leave us a regret, carry them a hope.
Go out with a tear: Enter with a smile!

R. SUBBARAMA SASTRI

Kolar Gold Field

SOME UNIQUE FEATURES

DUE to accumulated experience and technical skill in working the Gold Mining Industry over a long period of years, many advances in technical development have been achieved. Gifford Shaft at Champion Reef Mine is the deepest single shaft in the world, the winder of which hoists from 6536 ft. in one lift, having a wire rope of more than 1½ miles in length

THE Industry employs some 23,000 persons, the welfare of whom is, as it has always been, one of the first considerations of the Management. Big advances have been made in housing, medical services, maternity and child welfare and canteens. Educational and recreational facilities in the labour colonies, such as drama halls, sports clubs and reading rooms, and music programmes continue to be popular and growing features.

THE problems facing the Management today present many difficulties, and with a sympathetic understanding of their technical and economic difficulties and co-operation of all the interests concerned the Industry can fulfil its role as an integral unit of the [illegible] resources of the State for many years to come.

The Rationalist.

Monday 22-8-1949.

OUR SAVIOURS

II

In his plan for new India Mr. Sarat Chandra Bose urges "faith in scientific Socialism, subject to such changes as may be necessary on account of Indian conditions."

What is "scientific socialism?" Is it the socialism theorised in books? There is the hysteric socialism of Karl Marx, and the academic theorising of Sydney and Beatrice Webb and of Tom Mann. Bernard Shaw also pretends to be a socialist, despite the fact that he is a plutocratic capitalist.—His dramas are not nationalised, and his income is not socialised.

And what is unscientific socialism in Mr. Bose's opinion? Or does he use the term "scientific socialism" in order to hood-wink the public into believing that he means something big, something that they ought to believe in blindly?

Russia purports to be practising Marxian socialism, and what it is in practice we have tried to depict in the last issue. Hitler gave Germany a taste of national socialism which, known as Nazism, will stink in the nostrils of the world for some time to come.

These lessons, these warnings, stand before us, to benefit by. Nevertheless, Messrs Bose, Narayan, Lohia, Mehta and Dev, would have us think that we have only to follow them, and next day Heaven would descend on earth! They talk as though they were Christ, Buddha, Mohammad and Confucius rolled into one, and as though their cheap nostrums were the crown of wisdom like Moses's Sermon on the Mount, Christ's Ten Commandments, Mahammad's creed, and Buddha's canons.

In the past India has been famous for the wisdom of its men. But today it seems to be breeding only thoughtless and noisy half-wits who, like monkeys which have found a broken mirror and revel in it, take up the cast off and shattered theories of other lands, and seek to ram them down our throats.

The Congress too made out that we had only to vote for them and set them in power, and then manna would flow from Delhi to Dhanushkodi! They have found manna for themselves, and are watching us wriggling in the quick-sands into which they have led us.

Mr. Bose's second precept is, "The Indian State must be a sovereign, independent, socialist republic, free from British or any other foreign influence or contact."

Even sovereign and independent Lankapatna was invaded and destroyed by Rama. Even Myravana's fortress was invaded by Hanuman. Can any State be completely sovereign and independent and free from contact of any other, and for how long? Even Great Britain, in its halcyon days, was not sovereign, and had to depend upon outside aid to save her from drowning. And now it is clinging to the skirts of America like a timid boy, and roped itself to the Dominions like Alpine climbers afraid of fall. Germany, sovereign under Bismark, Kaiser William, and Hitler, could not remain sovereign, and is now enslaved as never before. Japan, sovereign from Prince Ito to Prince Tojo, is maimed like Kabandha and kept chained.

And yet, India "must be a sovereign and independent State free from any outside influence"! You only want the outside to

and you, some capital, send some capital goods, lend some capital, and buy some of your output. You want nothing more from them, and they should want nothing more from you!

And that when two giants are stretching out their arms to embrace the Globe, England trained in centuries of political machination will never keep quiet; and Pakistan will always be ready to put pins in your chair, or hit you with paper-balls, or other balls!

Mr. Bose, Mr. Bose, where have your wits gone?

Mr. Bose declares, "India must cease to be a member of the British Commonwealth of Nations." The British Commonwealth of Nations is nothing tangible. It is a less coherent force than the "Western Union" of Bevin, or the Atlantic Pact. It is an empty conception which helps England [illegible] way and hinders India in no way. If Pandit Nehru, who also need to be as emphatic as Mr. Bose on the point, has acquiesced in the Commonwealth idea, it is just to please his friends, the Mountbattens, and not to commit his countrymen into anything. Moreover does not Mr. Bose want our sterling balances back? Does he want to make a present of it all to Great Britain? The creditor should keep the debtor before his eye until his dues are recovered. Otherwise he himself would be doomed. If the nominal connection gives England momentary pleasure, and keeps her in the mood to discharge her obligations, where is the harm?

LICENSOR AND CHAMBERLAIN

Authors of plays are seeking, through a Bill now before the Standing Committee of the House of Commons, some relaxation of the censorship exercised by the Lord Great Chamberlain—to give him his full, official title.

Licensing and censoring plays is only [illegible] many duties of this official. His office is not of great antiquity, going back to the [illegible] century, but was a hereditary one, and [illegible] many privileges and perquisites were enjoyed by the holder.

Centuries ago it was his duty to sleep in the King's bedchamber, and every morning he was summoned by an underling to enter the King's chamber, which he had to see was properly aired and warmed. On Coronation Day he was given the King's bed and all the furniture in his bedchamber, with his wearing apparel and nightrobes, for a fee. It was his job, too, to serve the King with water before and after dinner, and to take the basins and towels as his fee. He was also entitled to fees from every archbishop and bishop who paid homage to the King, and from all peers on their creation.

To-day the Lord Great Chamberlain, who is a peer of considerable private means, also has a fixed salary from the State. It is his job to see that all royal functions, such as coronations and funerals, and State occasions such as the Opening of Parliament, are properly organised, and he is in control of all arrangements in the House of Lords. He has the keys of Westminster [illegible] the Court of Wards and the Court of Requests and Black Rod, Yeoman Usher and the Door-keepers are under his command.

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Rs. 6—0—0 each

FAMILY BUDGETS

Some idea how thousands of middle class employees of the Government of India spend their earnings is given in a publication of the Ministry of Commerce entitled "Report of an Enquiry into the Family Budgets of Middle Class Employees of the Central Government." The enquiry, conducted by the Statistician to the Economic Adviser to the Government of India, was based upon budgets prepared by people in monthly income groups below Rs. 500.

Owing to the magnitude of the numbers involved in the enquiry, about 5,000 sample names, selected at random, were invited to supply family budgets' particulars for the months of November 1945 and February, May and August 1946. The individuals concerned were assured that the information supplied would be treated as strictly confidential. The Government also offered them a contribution of Rs. 8 towards certain incidental expenses incurred in maintaining the necessary accounts.

OVER 6,000 BUDGETS EXAMINED

Of the selected persons, some retired during the period of enquiry, while nearly 200 expressed unwillingness to participate. About 120 budgets were found unsuitable for tabulation, having been supplied by persons who, on account of transfer in the interim, reported from places other than their initial stations or whose income category changed due to promotion or retirement. After close scrutiny 5,195 budgets were found to be eligible.

The effective budgets were classified into 11 regional groups, comprising four principal cities—viz. Madras, Bombay and Delhi—and seven other territorial blocks, namely Bengal (one particular excluding Calcutta City) and Assam, Bombay Province (excluding Bombay City), Madras Province (excluding Madras city, but including Hyderabad, Mysore, Travancore and Cochin), U.P.; Bihar and Orissa, C.P. (minus of Central India, Berar and Nagpur) and the Punjab (one particular [illegible] Delhi), the N.W.F.P. and Baluchistan.

[illegible] revealed that a substantial portion of the employees—varying from [illegible] in Delhi to [illegible] in Calcutta—were involved in [illegible] the [illegible] payment [illegible] and [illegible] of [illegible] [illegible] the [illegible] Central Provident Fund or Contributory Provident Fund ranged from [illegible] to 11% of the emoluments of instituted funds.

SIZE OF FAMILIES

An analysis of the composition of households shows that in all regions, except Bengal and Assam, natural families (comprising husband, wife and children) formed a higher proportion of the total number (being 63% in Delhi) than joint. The average family was smallest in Bombay City with 5·5 persons, closely followed by Bombay Province with 5·7. Bihar and Orissa showed the largest average—7·4 persons. In every case however, a number of relatives lived away from the family, but remittances were made to them every month. Their number on an average ranged from 0·5 in Madras City to 1·4 in the U.P. The number of earners in a family ranged from 1·1 in the C.P. to 1·4 in the Punjab. The average number of dependents per family earner varied from 4·8 in Bombay city to 6·7 in the Bihar region and 6·1 in Bengal and Assam. These arithmetical numbers, however, do not take into account the age and sex of the dependents, and cannot therefore measure the extent of the economic position of the families involved.

The average monthly income per family ranged from Rs. 169 5 0 in Madras Province to Rs. 246 1 0 in Delhi, the earnings of the head of the family—pay and allowances—accounting for 82 to 92 p.c. of the total income.

Contribution from other earners of the family varied from 1·7 p.c. in Bombay Province to 8 p.c. in the Punjab region. Income from other sources was from 5 p.c. in Bombay city to 16 p.c. in Bengal and Assam and 11 p.c. in the Punjab.

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"RAJAVIRECHAN CHURNA"
Cures Constipation and internal disorders.
A very safe remedy for sufferers of all ages and conditions.
Packets of 12 Tablets

In the Provinces of Bombay and Madras, one in five was a surplus budget, while in Delhi surplus budgets accounted for two in every five. In the U. P., the Punjab, Bihar and Orissa and the C. P. actual budgets figured more than 50 p.c. of the total number. Deficits had been met in many instances from previous savings made during "good times before the war" or from temporary loans from relatives and friends. Expenditure, however, included in all cases insurance premia and contributions to Provident funds, which strictly speaking were in the nature of savings.

FOOD EXPENSES

The average monthly expenditure on food varied from Rs. 75-1-0 per family in Madras Province to Rs. 117-8-0 in the Punjab. Milk and fats accounted for the highest proportion of total food expenditure, closely followed by cereals, fruits and vegetables, the three sub-groups together constituting 70 p.c. of the total expenditure on food. In the matter of house-rent, Bombay city led with Rs. 28-8-0 per month, while the U. P. returned the lowest figure—Rs. 8-7-0 per month. The average number of rooms per family was three in Bombay Province, Madras city, Calcutta, C. P. and between two and three in other regions—the average number of persons per room varying from 1·9 in Bombay Province to 2·8 in Calcutta. Percentage expenditures on clothing ranged from 7·0 in [illegible] and Assam to 11 in Madras city; on fuel and lighting from 3·9 in Calcutta and Bihar and Orissa to 5·9 in Bombay Province, and on furniture and household requisites from 1·9 in Bombay city to [illegible] in Delhi.

Miscellaneous expenditure, including servants, children's education, religious ceremonies, [illegible] newspapers, entertainments, club subscriptions, postage, medical attendance, holiday expenses, conveyance charges, provident fund and life insurance contributions, taxes, tobacco and particular [illegible] etc., accounted for 31·9 p.c. in Madras city to 40·8 in Bihar and Orissa.

CONCESSIONS

Government employees (other than Railway and Posts and Telegraphs) drawing salaries of up to Rs. 300 per month were allowed to buy certain articles of food, such as rice and wheat, at reduced rates, during the period of enquiry. Railway employees with salaries up to Rs. [illegible] additionally received a number of items such as [illegible] dhal, potatoes, onions, tea, sugar, salt, chillies and washing soap, at greatly reduced rates. Posts and Telegraphs Department staff occupied a position intermediate between these two categories.

An estimate of the money value of the concessions received by all employees shows that those in Bombay city derived the maximum benefit—Rs. 32-6-0 per month—about 54 p.c. being from concessions on milk, which was special feature in the case of Bombay. Second best was Bengal and Assam with Rs. 15-8-0. The minimum concession was received by Bombay Province, amounting to Rs. 6-13-0. Generally, concessions on cereals varied from 26 p.c. to 32 p.c. of the total concessions.

"Politics, Philosophy, & Phantasy"

G. R. JOSYER, M.A. (Cantab.), F.R.A.S.

FELLOW, ROYAL SOCIETY OF LITERATURE, ETC. (HON. SEC. MORLEY AND PRESCOTT, HISTORIAN AT MEMORIALIZED BY FRANCE, FELLOW, MYSORE UNIVERSITY [illegible], AUTHOR: "HISTORIES IN VOLS. & MORLEY PRIZE ESSAY" "ALEXANDER A. KEPT".

"Looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I said myself that virile vigour of expression shows him to be a man of the prime of life; and looking at still another I thought that only a boy of twenty-one could be so [illegible] and [illegible] anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when pressed?"

[illegible] ಬಿ.ಎಸ್.ಸಿ., ಎಲ್.ಎಲ್.ಬಿ., ಬಿ.ಎಲ್.

ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು

"[illegible]"

ಅಭಿಪ್ರಾಯಗಳು :

"[illegible] ಕುಲಪತಿಯವರು ಬರೆದುಳ್ಳ ಪುಸ್ತಕ [illegible] ಈ ಪುಸ್ತಕದ ಪಠ್ಯ ಹೆಂಗಸರುಗಳ ಮೇಲೆ [illegible] ಮಹಾಪುರುಷರ ಅಮರತ್ವ ಹಾಗೂ [illegible] ಸಂದೇಶವನ್ನು. ಮಾನ್ಯರಿ ಬಿಡದ ಮುಲ್ [illegible] ಬಾಲ-ಬಿಲ್-ಬಾ ಅವರು ಮೇಲಿನ [illegible] ಕ್ಷತ್ರಿಯರನ್ನು ಕ್ಷತ್ರಿಯರನ್ನಾಗಿಸಿದ ಸೇವೆಯನ್ನೆಲ್ಲ ಸಾಧ್ಯವಾದಷ್ಟು ಪ್ರಚಾರಪಡಿಸುವುದರಲ್ಲಿ ಪ್ರಯತ್ನಿಸಿರಿ' ಎಂಬ ಸಂದೇಶ [illegible] ಸ್ಫೂರ್ತಿ ನೀಡಲಿಹುದು."

The Hindu

[illegible] author is well-known to the students [illegible] and his books are widely read. [illegible] deals with the heroic achievements [illegible] Hindu women whose names have become a household word in every family in India. The stories of Samyukta, Padmini, Chandra Bai, Tara Bai and others inspire the [illegible] of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed [illegible] in the higher classes of Secondary schools.

"[illegible]"

[illegible]

[illegible] that you have written [illegible] very useful to the [illegible]"

[illegible]

[illegible]

[illegible] in addition [illegible]

ನವಜೀವನ :

"ಈ ಪುಸ್ತಕದಲ್ಲಿ ಪ್ರಸಿದ್ಧರಾದ ಕ್ಷತ್ರಿಯ ಮಹಿಳೆಯರ ಜೀವನ ಚರಿತ್ರೆಯನ್ನು ಬರೆದಿರುವರು. ಸಂಯುಕ್ತಾ, ಪದ್ಮಿನಿ, ಚಂದ್ರಬಾಯಿ, ತಾರಾಬಾಯಿ ಮುಂತಾದ ವೀರವನಿತೆಯರ ಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾಗಿ ಪ್ರಚಾರಪಡಿಸಬೇಕಾದುದು. ಶಾಲೆಯ ಪಠ್ಯಪುಸ್ತಕಗಳಲ್ಲಿ ಈ ಪುಸ್ತಕವನ್ನು ಸೇರಿಸಬೇಕು ಎಂದು ಶಿಫಾರಸು ಮಾಡುತ್ತೇವೆ. ಸಂಸ್ಕೃತದ ಮಿಶ್ರಣ ಸ್ವಲ್ಪವಾಗಿದ್ದು ಸರ್ವಸಾಧಾರಣವಾಗಿ ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವಂತಿರುವುದು ಮೆಚ್ಚತಕ್ಕದ್ದು."

ಪುಟ ೧—೧೨—೩

"ಶಾಸ್ತ್ರಿ"

ಸಂಯುಕ್ತ ಸೇವಾಸ್ಥಾಪಕರ ಕಥೆ; ಪ್ರಸ್ತಾವನೆಯಿಂದ ಕೂಡಿದೆ.

ಪುಟ ೧—೬—೩

ವಿದ್ಯಾಧಾರಿಣಿ :

"ಮಾನ್ಯ ಪಿ. ಎಲ್. ಶೇಷಾದ್ರಿ ಪಂತುಲವರು ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಮೊದಲಾಗಿ ಮಾಡಿಕೊಡಲ್ಪಟ್ಟಿದ್ದು. ಪ್ರಸಿದ್ಧರಾದ ಸೇವಾಸ್ಥಾಪಕರು. ಅವರಿಗೆ ಸಮಾಜಸೇವೆಯಲ್ಲಿ ಆಸಕ್ತಿ ಯಾವ ಸಂಬಂಧವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದ ಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಗ್ಧಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಓದುವರ ಸಂಖ್ಯೆಯ ಮತ್ತು ಕೈಗೆಟಕುವ ಬೆಲೆ ಕೊಟ್ಟು ಕೊಳ್ಳಲು ಪುಸ್ತಕವಾಗಿ ಇದೆಯೆಂದು."

"ಶುಭಮಂಗಳ ಮತ್ತು ಶುಭಮಂಗಿಯರು"

ಸಿ. ಕಂಠರಾಜ ಕೃತಿಯದು. ಪುಟ ೩—೩—೩

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಷ್ಟಿ ಕೃಷ್ಣರಾಜ ಸಂಗ್ರಹಿಸಿದ ವಿಷಯಗಳನ್ನು

ಉತ್ಪತ್ತಿಕಾಂಡ, ಬಾಲಕಾಂಡ,
ಕಳ್ಯಾಣಕಾಂಡ, ಸಂಹಾರಕಾಂಡ,
ಆಪತ್ಕಾಲಕಾಂಡ,

ಎಂಬ ಐದು ಕಾಂಡಗಳಲ್ಲಿ ಅಳವಡಿಸಿರುವುದು ಸ್ವಾಗತಾರ್ಹ

ಕಥೆಗಳು, ಸ ಪಾಠ್ಯಾಂಶ ಸೇರಿ,

ಬೆಲೆ ರೂ. 1-0-0.

ಕಾಳಿಂಗಸೇಷ್ಟರ ಸ್ವೈನಿ, ಮೈಸೂರು.

[illegible]uaraja Road, Mysore, and Published by G. [illegible]

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a reasonable survey of all matters of Public Interest.

Proprietor & Editor: S. R. JOSYER, B.A., F.R.E.S. Asst. Editor: G. S. JOSYER, M.A.

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"Chika-Devaraja Binnapam"

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A YOUNG WOMAN

[illegible]

[illegible] great district of [illegible] Kazan [illegible] a [illegible] old woman [illegible] to live to 160 at least without a [illegible]. She has not had a meal for over [illegible] years and [illegible] entirely on water and fruit juices!

Her ration book is as much waste paper, and she claims to have found the answer to the world's food problem. The only woman in Britain who possesses a ration book is Russian born Mrs. Moore Petrolewa. She doesn't eat!

"I think food unnecessary and a waste," she told me when I [illegible] her in her flat. "I have been [illegible] with diets since immediately after the Russian revolution, when I was a medical student at Saratov on the Volga. I had always been deeply interested in the vegetarian cult, and the difficulties of getting enough food in those days prompted me to put my ideas into practice. After a few weeks I realised that I had never felt better in my life."

This youthful-looking woman who believes she will live to 160 at least can see no reason why she should not be alive 300 years from now. Mrs. Petrolewa's "market" is Hyde Park, and there you may see her gathering grass and chickweed, which she prepares with oranges or tomato juice and drinks.

"Dear," she said, "I hope that over-tiring will be unnecessary to me, and I'll find that fresh air and sunshine are all I require to prolong my life. Perhaps I shall take a little water two or three times a week to help thin the blood—nothing more."

Mrs. Petrolewa believes that few women of half her age could keep the pace she is able to set. "There is nothing this one-time champion motor-cyclist has better than to cycle round the country-side on her machine." After a day's routine, she will [illegible] in the early hours of the morning, and [illegible] in four hours she [illegible] "I need no more," she [illegible] "My body is completely rested while I sleep."

[illegible]

[illegible] "Back to Nature [illegible]" [illegible] rather. [illegible] Mrs. Petrolewa shook her head sadly. "[illegible] Mr. [illegible] to have followed my advice," she said, "but he seems to have lost [illegible] in trying to [illegible] to think it needs the [illegible]."

As I left I saw the Petrolewa [illegible] sculptor's bust. "He is not likely to see me buried," she smiled. "[illegible] square meals a day!

D. [illegible]

A UNIQUE MAN

[illegible]

When Edward Thackeray, [illegible] Queensland [illegible] Brisbane with a broken leg [illegible] history was brought to light. [illegible] the youngest [illegible]

[illegible]

SHRI
SATYANARAYANA VANI VILASA
CHALUVADI PRASADAM MYSORE.

Rajavadi, [illegible]

"[illegible] Sri Satyanarayana Vani Vilasa [illegible]

"SRI SATYANARAYANA VANI VILASA"

[illegible]

[illegible]

[illegible]

BOY PRODIGIES

From time to time there have been boys who, though in other ways remarkable, have been able at an absurdly early age to tackle problems in mental arithmetic that would baffle the most brilliant mathematicians.

Oddly enough, they have always been boys: there is no record of a girl calculating prodigy, although there have been many able women mathematicians. Most of these boys lost their abilities when they became adults, and so far were they from being otherwise brilliant that some of them were unable to read or write.

The first "calculating boy" of whom there is any record was Jedidiah Buxton, born about the year 1707 in Elmton, Derbyshire. Although he was the son of the village schoolmaster Jedidiah's education was neglected, and he never learned to read or write. In fact, his mental abilities were of a low order, and he remained throughout his life a farm labourer.

Nevertheless, young Buxton while still a child was able to solve "in his head" arithmetical problems that would cost the normal man many hours of arduous labour. When he exhibited his powers in London one of the questions he was asked was: "To what sum would a farthing amount if it were doubled 160 times?" Jedidiah at once supplied the answer, which is so vast a sum that the number of pounds in it amounts to a figure of 30 digits! He then multiplied that 30 figure number by itself!

While in London Buxton was taken by his friends to Drury Lane to see a performance by David Garrick. He was quite unimpressed—even bored—by the play, but when it was over he was able to tell his hosts the exact number of words that had been spoken by each actor!

Even more famous than Buxton was Zerah Colburn, born in Vermont, U.S.A., who gave a demonstration in London in 1810. At the age of eight young Colburn solved problems in mental arithmetic so rapidly that the man who was jotting down the results on paper could not keep pace with him.

One of Zerah's most [illegible] was to find instantaneously the factors of [illegible]. Given the number [illegible] that its factors are 941 and 263; again, [illegible] he found that the number 65,021 has no factors. There is no method known to mathematicians whereby this can be accomplished other than by laboriously trying one number after another. When asked how he did it—Zerah didn't know.

George Parker Bidder, born in Moretonhampstead, Devon, in 1806, was one of the few boy prodigies who retained their abilities in later life. At the age of twelve he was pitted against Zerah (then 16) and proved the abler calculator of the two!

When Bidder was ten years old, and unable to write, he calculated the interest on £11,111 for 11,111 days at 5 per cent. per annum, and gave the answer (£16,011 11s.) in one minute! When he was fourteen he was asked: "If you live 55 years longer and you have spent half-a-crown a day, how many farthings will you have spent in your life?" He replied (correctly) 2,808,125—after only 15 seconds! This is more than a simple multiplication sum, since he had to take into account the extra days for Leap years.

Abnormal memory seems to have been hereditary in the Bidder family. One of George's brothers, an actuary, had his account books burned in a fire and rewrote the whole of them from memory in six months; he later died from brain-fever, possibly as the result of this effort. Another brother, a member of the Plymouth Brethren, knew the whole of the Bible by heart, and could give chapter and verse for any text!

George Bidder, when a number was read out to him, could at once repeat it backwards. He was able with the number 2,653,721,367,609,461,[illegible],746,231,305,607,641,123,975,331; and he still remembered the number an hour later, having solved a number of other problems in the interval.

In later life Bidder published a book in which he explained his "method"; but it is to be feared that the explanation would be of use only to those favoured with a brain like Bidder's! For example, when asked to multiply 897 by 173, he would multiply 897 first by 100, then by 70, then by 3, and add the results.

Despite their efforts to explain their feats, nobody knows how the calculating boys achieved their results. Even the ablest mathematicians, faced as Colburn could, and Bidder did, to work out problems in compound interest in their heads, the modern calculator takes even the aid of logarithms.

But most of the calculating boys had [illegible] nothing more than [illegible] [illegible] and [illegible] mathematically [illegible] developed.

The Rationalist.

Monday 29-8-1949.

OUR SAVIOURS

III

Mr. Bose's fourth point is, "The Indian State and all its Departments must be administered on socialist lines, and workers and peasants must be given their rightful place in the administration."

Do those words mean anything at all? Is it more like the incoherent babble of a half-wit in a lunatic asylum, than the thoughtful conception of an experienced and distinguished lawyer.

What is "administering the Indian State and all its departments on socialist lines? Is it that the salaries of all the Ministers, all the Secretaries, all the clerks, and all the attenders should be equal, and that all the work should be divided equally and interchangeably among them all? Will Mr. Bose try it in his own household among his cook and driver, clerk, and stenographer, and barber, washerman and scavanger, with equal pay for them all, and work being divided equally among them all? He would have to run away to the Andamans! Surely socialism does not mean giving free scope to unchecked foolishness of thought?

This kind of insane license was tried in France after the fall of the Bastille, and in Russia after the massacre of the Czar, but was all given up before long.

And what is giving workers and peasants their rightful place in the Ministry, and how many Secretaryships, Departmental headships and staff should be given to "workers," and how many to "peasants?" Who is a "worker," and who is a "peasant"? Is there any one in a nation who is not a worker? Is there any one who does not contribute to agriculture, by creating demand for the produce, and supplying manure?

And if "their rightful place" means proportionate representation, what about women and children, and students and old men, the sick and the blind? Should they not each have proportionate representation in the Government and the administration? Why not?

Neither Aristotle's "State," nor Sir Thomas More's "Utopia," nor Mahatma Gandhi's "Ramarajya," have conceived such grotesque impracticability. In Lenin's new regime in Russia peasants and workers,—Mensheviks and Bolsheviks,—sought to form Government, fought for it, and before long the peasants were done for, and from current reports the workers are not having cushioned comfort either.

In the words of Ferenc Nagy, former Prime Minister of Hungary

"The democratically minded farmers of the countries under Russian domination are the only section of the population behind the Iron-Curtain which continues to struggle against Stalin's dictatorship, the destruction of personal freedom, and the expropriation of private property. The Communist purpose is to transform the Eastern and Middle-European farmer—who forms the majority of the population in most of these countries—into a proletarian labourer who—without property of his own, will work collectivised properties owned and managed by the State, for wages which the State will establish. It is hard for any one in the western world to grasp the brutality used to bring this about. I have been listening to numerous stories of these [illegible]

people who are being imprisoned, tortured, and done to death for simply wanting to possess their own land and make their living as they see fit."

"Moscow's first step in bolshevising the farmers of Poland, Rumania, Bulgaria and Yugoslavia was a reign of terror to destroy the peasant's leadership. After the President of the Polish peasant party, Mikolajczyk had been exiled, more than 10000 Poles with influence among their local peasantry were arrested and transported to the U.S.S.R. In Rumania peasant leader Maniu and 1800 of his most loyal followers were jailed for "treason." Most of them have since disappeared. In Bulgaria the farmer's spokesman, Dr. George M. Dimitrov managed to escape, but his deputy, Nikolai Petkov, was executed, and 12000 persons were dragged from their homes for removal to Russia! And more than 6000 farmers of Hungary are now in Russian concentration and forced labour camps!"

That is the new world created for "peasants" by the Bosses, Nazyvans, Lohias, Ranges and Kamarappas of Europe!

The condition of the victorious partner, the "worker" is hardly better. In Russia itself, with everything socialised and nationalised, under the supposed sovereignty of the worker, the salary scale is:

Doctor of History 8000 rubles per month, chief circus clown 6000 rubles, Chief mining Engineer 4000, school-teacher and coal-miner 1200, skilled furnace-worker 900, Accountant and electrical fitter 800, unskilled woman 500, unskilled stoker, 250, unskilled apprentice 300 rubles.

These 4 figures and 3 figure salaries are not in rupees, of course, but pu[illegible]

Out of a teacher's [illegible] per month, [illegible] and rent and food [illegible] remaining 185 rubles, he can buy one shoe, 10 cigarette, and a packet of hairpins! And as the bulk of the population are getting far less income, their condition should be imagined rather than described.

Says a report:

"The Soviet plan for extra [illegible] maximum output from the individual is perfectly simple.—Each worker is set a 'norm', the amount of work he or she must do in the working day to secure the minimum wage. Prices of food and essential articles are fixed at a level which insures that it is virtually impossible to maintain life on the minimum wage. It is therefore necessary for the worker to exceed the norm every day, all the year round! If it is desired to increase the output still further, the norm is raised higher, or the prices of the essentials of life raised!"

We think the worst enemies of the workers and peasants are the political place-hunters who mislead them with false promises in order to secure their votes. But the public don't see it till it is too late.

(To be continued). *Editor*

REPRINTS AND BOOKLETS

1. A Victorian Statesman 0—1—[illegible]
2. Winston Churchill 0—4—[illegible]
3. Philosophy & Philosophers 0—[illegible]
4. Problem of Wealth [illegible]
5. The Tree of Happiness [illegible]
6. [illegible] [illegible]
7. Small-pox and its treatment in Vaccination [illegible]

[illegible]

[illegible]

By R. SUBBARAYA SASTRY.

In the view of the Ayurveda, chastity is as good health to the point of the four ends of life—dharma, artha, kama and moksha—but chastity is the foundation of all health. Religious widows, no spiritual aspirants vowed to voluntary chastity, keep up generally a youthful appearance even in a ripe old age.

Then, what does continence mean? It means many things to many geniuses. Beethoven, one day, aired when he had repressed the appeal of carnal passion, "Let me keep it for a higher purpose—for God and the creative art." Michael Angelo replied, "Painting is a jealous mistress who suffers no rival," when marriage was suggested to him. The celebrated Chemist, P.C. Ray was once asked why he had not married. He said with a smile that he had already married—but married Chemistry! When the great patriot of India, Subhas Chandra Bose was requested to pass over the question of his marriage, he frankly admitted that he had no time to think of it as he was wholeheartedly occupied with the struggle for freedom of his country. Mahatma Gandhi, in his saintly simplicity confesses, "If an imperfect Brahmacharin like myself can reap such results, how much more wonderful shall be the gain in power—physical, mental as well as moral—that unbroken Brahmacharya can bring to man?"

Some people have thrown up some objection to Continence. They argue that several glands [illegible] internal secretion which if generated in [illegible] quantities, may produce some effect on our system; the accumulation of this vital secretion of testes, may prove injurious to the glands themselves. Kinn and Lorand observed the collateral absence and resulting in impotence, by the disease of organs, the [illegible] glands become [illegible] imperfect. [illegible] produces impotence.

[illegible] Professor [illegible] that [illegible] to p[illegible] the principle of [illegible] to human [illegible] Aldous [illegible] [illegible] [illegible]

[illegible] Congress [illegible] 1902, [illegible] the heads of the most important authorities on the subject of Continence [illegible] Congress [illegible] that chastity and continence are not only harmless, but these virtues are [illegible] to be more scientifically [illegible] than the purely medical and hygienic standpoint. The great British [illegible] psychologist, [illegible] G. M. Gerald, who was a professor of Psychology at Glasgow University, says that the illicit satisfaction of present passion is not only a moral fault but a terrible injury to the body. When passion becomes a tyrant it yielded to, a given consciousness will listen to it and [illegible] more imperious with fresh assaults will force it [illegible] back in the chains of habit. Many have no longer strength to break it and helplessly end in physical and intellectual pain slaves of a habit contracted often through ignorance rather than perversity. The antidote consists in cultivating within oneself purity of thought and development of good, noble habits.

It will be useless to discuss a thing without touching some concrete [illegible] We shall now define

"THE RATIONALIST."

[illegible]

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[illegible]

"RATIONALIST"

[illegible]

Continence. Continence means, to Rishi Patanjali, vigour, strength or conservation of sexual energy and retention of semen, the finest of the seven elements of the human system, chyle (Rasa), blood (Rakta), flesh (Mamsa), fat (Meda), bone (Asthi), marrow (Majja) and semen (Sukra). The retention of semen creates the eighth finest (element) called Ojas in our body. Ojas is what is called by Westerners "Human Magnetism". The Bhagavatha says: "Enthusiasm, might, stamina, grace and beauty are born of Ojas." Prof. Gurubas Gupta M.A., in his book "On Student-life" gives the description of how semen is prepared and preserved in the body. In the course of his description, he says that when semen is seen through a microscope, it is found surrounded by an infinite number of protoplasmic cells which are the physical basis of life. These cells are nothing but albumen and this albumen strengthens the nervous system. Sri Vaghavaliya says that continence means abstaining from sexual enjoyment in thought, word and deed in all conditions, in all places and at all times. In one of our scriptures it is said that Continence is the negation of the eight kinds of sexuality; thinking, hearing and talking of the sex; playing with, looking at and conversing with opposite sex in secret; attempting at and finally performing the sexual act. Jesus Christ mighty says in Mathew V, "Whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart." Guru Nanak in his "Japji" says: "Continence is the furnace and patience the goldsmith; pure reason is the anvil, and the vedas are the tools; fear of God is the crucible and nectar the substance to be moulded. This is the only word uttered at the Mint of Truth." So rightly it has been said by the wise that chastity is life and immortality is heaven; but sexuality is death and this leads to hell.

SHRINE OF DEMOCRACY

A unique memorial in the United States is Mount Rushmore "Shrine of Democracy" in the Black Hills of South Dakota. Here on the face of a solid granite peak 6,[illegible] feet above sea level Gutzon Borglum, American sculptor, carved the heads of four American Presidents, Washington, Thomas Jefferson, and Theodore Roosevelt. Rupert Hughes, American writer, believes that in A.D. 1[illegible], there will be pilgrims to Mount Rushmore keeping alive the flame of freedom kindled by these men who helped to build a nation founded on the principles of human dignity and individual liberty.

WONDER OF NATURE

Lord Halifax then British Ambassador to the United States, visited Mount Rushmore in 19[illegible] and declared it as "the most remarkable confusion of the wonder of nature and the art of man I have ever witnessed."

President Calvin Coolidge dedicated the shrine as work was begun on it in 1929, saying: "We have come to dedicate a cornerstone that was laid by the hand of the Almighty." The major part of the work was completed by 1941 when Gutzon Borglum died. His son, [illegible], took over and finished the monumental task.

GREAT SCULPTOR

Borglum proved himself an engineer as well as a great sculptor in his final work. The faces—[illegible] feet from chin to forehead—were carved by means of dynamite, pneumatic drill, compressed air and hand-carving. Workmen were let down over the face of the mountain in leather swings [illegible] to bo'n chairs used on ships. The work was directed by microphone and loud speakers.

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ಮುಲ್ಕಿ ಬಾಲ್ ಬಿ, ಆರ್. ಸೋಸ್ಕರ್, ಎಂ.ಎ., ಎಲ್.ಟಿ.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

" ಆರ್ಯಸ್ತ್ರೀಯರ ಚರಿತೆ. "

ಇಂಡಿಯನ್ ಎರಾ ಪತ್ರಿಕೆ :

" ಎಲ್ಲ ಪಂಡಿತರೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯುವುದನ್ನು ಮೆಚ್ಚಿಕೊಳ್ಳುವರೆಂದು ನಮ್ಮ ನಂಬಿಕೆ. ಈ ಪುಸ್ತಕದ ಕರ್ತೃ ಕನ್ನಡಿಗರ ಮೇಲೆ ಒಂದು ಪರಮದ ಉಪಕಾರವನ್ನೆಸಗಿದಂತಾಗಿ ಅವರನ್ನು ಜಾತ್ಯಭಿಮಾನ್ಯ ಮಾಡುವುದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುಸ್ಲಿಂ ಬರೆದ ಮುಲ್ಕಿ ಬಿ. ಆರ್. ಸೋಸ್ಕರ್, ಬಾರ್-ಎಟ್-ಲಾ ಅವರು ಬೇರೆಯವರ ' ಹಿಂದೂ ಪುಸ್ತಕಗಳನ್ನು ಪತ್ತೆಪುಸ್ತಕಗಳನ್ನಾಗಿಸ್ತಿ ಬೇರೆಯವರ್ಗೆ ಸಾಕ್ಷಿಯಾಗುವುದರಲ್ಲಿ ಬೇರೆಯಾದ್ದನ್ನು ಸಂದೇಹವಿಲ್ಲ ' ಎಂಬ ಮಾತುಗಳು ಪೂರ್ಣ ಇಷ್ಟವಿರುವುವು. "

The Hindu :

" The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

" ವ್ಯಾಪಾರ "

ಶ್ರೀಮನ್ಮಹಾರಾಜರು :

" It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population. "

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ಮೆಸರ್ಸ್ :

" ಈ ಪುಸ್ತಕದಲ್ಲಿ ಅಮಾಯಕ್ಕರಾದ ಅಬಲೆಯರು ಹೇಗೆ ಮಹಾಪುರುಷರ ಪತ್ನಿಯರಾಗಿ ಮೆರೆದರು ಎಂಬ ವಿಷಯವು ಸ್ಪಷ್ಟವಾಗಿ ಬಿಡಿಸಲ್ಪಟ್ಟಿದೆ. ಮೊದಲಿನಂತೆ ಕೆಲವು ಮಹಾಜನರು ಸರಳವಾಗಿ ಬಿಡಿಸುವ ಮುಸ್ಲಿಂ ಬಾಹುಬಂಧ್ಯ, ಬೇರೆ ಪರಾಕ್ರಮಕ್ಕೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳಲ್ಲಿಯೂ ಸೇರ್ಪಡೆಯಾಗಿ ಇರಬಹುದಾಗಿದೆ. ಪುಸ್ತಕ ಕರ್ತೃವು ಈ ಪುಸ್ತಕವನ್ನು ಬರೆದು ಬಹಳ ಬಹುಮಾನಕ್ಕೆ ಅರ್ಹರಾದರು. ಸಂಯುಕ್ತೆಯ ಮೊದಲಾದ ಸ್ತ್ರೀಯರ ಪತ್ರಿಪುಸ್ತಕವಾಗಿ ಅವರೆಲ್ಲರಿಗೂ ಸಂತೋಷವಾಗುವ ಸಂಗತಿಯಾಗಿ ಯೋಗ್ಯ. "

ಮೆಸರ್ಸ್ [illegible]

" ಶಾಸ್ತ್ರಿ "

ಎಂಬ ಕೊಂಕ್ಯಾರ್ಗಿಸ್ಟರ ಪತ್ರ ; ಪುಸ್ತಕವೆಂದರೆ ಹಂಪೆ.

ಮೆಸರ್ [illegible]

ಪಿಸ್ಟಾಪಾಲಿಸಿ :

" ಮುಲ್ಕಿ ಬಿ. ಆರ್. ಸೋಸ್ಕರ್ ಸಂಪಾದಿಸಿದ್ದು ಪತ್ರ ಪಾಲಿಸಲಿ ಮೊದಲಾಗಿ ಮಾಡಿದೆವೆಂದೆಂಬುದು. ಅಭಿಪ್ರಾಯಪಟ್ಟೆವು ಸ್ತ್ರೀಯರ ಪ್ರಾಚೀನ ಕೊಂಕ್ಯಾರ್ಗಿಸ್ಟರೆಂದು. ಅನ್ಯರಿಗೆ ಮಹಾಕಾರ್ಯಮಾಡುವುದಕ್ಕೆ ಬೇಕಾದ ಸಂಗತಿಯನ್ನು ಇದು. ಪುಸ್ತಕವನ್ನು ಓದಿದ ಕೂಡಲೆ ಹೀಗೆ ಮಾಡಿದುದಕ್ಕೆಲ್ಲರೂ ಮಾಡಬೇಕು ಮತ್ತು ಮನಸ್ಸು ಬರುವುದು. ಕನ್ನಡ ಕೊಂಕ್ಯಾರ್ಗಿಸ್ಟರೆಂದರೆ ಮುಖ್ಯ ಕೈಂಕರ್ಯ ಮೊದಲಾದುದು ಬರೆದ ಮೇಲೆ ಪತ್ರಿಪುಸ್ತಕವಾಗಿ ಇರಬಹುದು. "

" ಮಹಾಜನರು ಮತ್ತು ಮಹಾಜನಿಯರು "

ಎ ಮಂಜಯ್ಯ ಶೆಟ್ಟಿ, ಮೈಸೂರು.

ಕೃಷ್ಣ ಶಾಸ್ತ್ರಿಯವರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಸ್ಲಿಂ ಕೃಷ್ಣರಾಯ ಮಾರ್ಕಾಳಿರು ಬರೆದಿರುವ

ಜಾತ್ಯಭಿಮಾನಿ, ಶಿಲಾಶಿಲಾಂಕ,
ಕಲ್ಯಾಣಕಾಂಕ, ಸಂಕಾಶಕಾಂಕ,
ಅವತಾರಕಾಂಕ,

ಎಂಬ ಅಮೂಲ್ಯವಾದ ಅಪೇಕ್ಷಣೀಯವಾದ ಪುಸ್ತಕಗಳು
ದೊರೆಯುವ ಸ್ಥಳ ಶ್ರೀ ಮಾಲ್ಯಾಂ ಸ್ಟೋರ್,
ಮೈಸೂರು. [illegible]

ಕಾಲೇಜಿಯರ್ ಪ್ರೆಸ್, ಮೈಸೂರು

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THE RATIONALIST

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For the Intelligent man, devoted to a rationalistic survey of all matters of Public Interest.

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"Chika-Devaraja Binnapam"

A delightful Canarese work by a famous Maharaja of Mysore, with Tamil and English Translations, published by Mr. R. Tirumeane Iyengar, B.A., Std. Assistant Commissioner, with a Foreword by Mr. G. R. Josyer, M.A., F.R.E.S., nicely get up, indispensable for all Mysorian.

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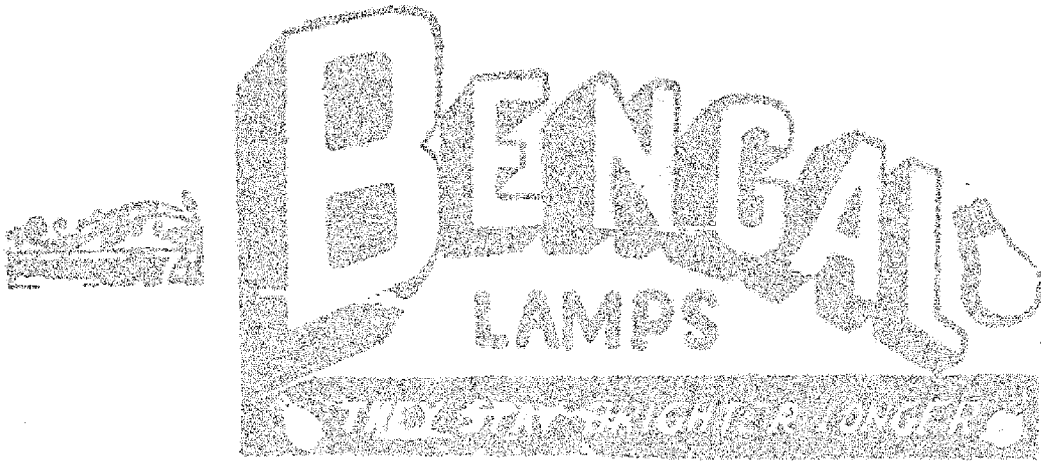

M. VENKATAKRISHNAYYA

On the 28th last Mysoreans celebrated the centenary of the late "Grand Old Man of Mysore" Sir M. Venkatakrishnayya. Mysoreans of today may form a clear idea of his personality from the following extract of one of our writers, the first addressed to the Mysore Patriot, the "Mysore Patriot" and the second to himself on the occasion of a birthday.

I

It is a pleasant task to be asked to write about one who occupies an unrivalled place in the history of his native State. It is on the other hand a task which has hard work to do justice to the many virtues and many merits of the illustrious personage named above. I am perhaps the youngest friend of Mr. Venkatakrishnayya. My first formal acquaintance with him dating from some years back in [illegible] when he was seventy years old and I had [illegible] manhood. But long before at the age when the personalities who play on the arena of a country's public life begin to dwell in the memory of its school boys his name had been [illegible] in my juvenile mind as the ideal Head-master and as the solitary patriot of this ancient State.

I recall my first sight of him when one morning my father took me while a little boy to "Pasimnayya" and there I saw the mountain [illegible] of the stalwart journalist [illegible] sitting court with his [illegible] interviewers [illegible] scattered around [illegible] political agitation, [illegible] the school boys of [illegible] were used to hasten to Sangachariu Hall of an evening to hear too [illegible] out nouns of Mr. C. K. Nair, then [illegible] tribune of the Mysoreans and [illegible] Congress [illegible] full [illegible] charmed. Still some [illegible] years after [illegible] in the closing [illegible] I used deep to public [illegible] Pai Ranganath [illegible] deep in [illegible] much [illegible] others, but they [illegible] very [illegible] when they [illegible].

But my [illegible] of personal interest [illegible] Venkatakrishnayya [illegible] about 1916. Having [illegible] many [illegible] and [illegible] with the late [illegible] Mr. V. N. Narasimha Iyengar [illegible] "Agnikshara" [illegible] the "Abode of Peace" to be informed [illegible] Mr. Venkatakrishnayya [illegible] another gentleman [illegible] and [illegible] shortly ushered in. The [illegible] was [illegible] in the Yuvaraja's [illegible] day [illegible] which he had been [illegible] and Social Reformers Association [illegible] monthly Social Magazine in that connection. [illegible] decision for Narasimha Iyengar [illegible] and for the Secretaryship Mr. Narasimha Iyengar suggested my name [illegible] people. The [illegible] for [illegible] was [illegible] along together [illegible] and Social Progress [illegible] Mysore Civil and Social Conference [illegible] Editors of the Mysore [illegible] have entertained great [illegible] and respect for the valiant old patriot [illegible] have [illegible] to [illegible] fully requited.

Mr. Venkatakrishnayya [illegible] the history of [illegible] Mysore. I have said above that [illegible] Dewan Bahadur Narayana of Mysore [illegible] the Maharaja [illegible] Arnold, W. T. Stead, Lord [illegible], Sir [illegible] full [illegible] the life of [illegible] ordinary [illegible] [illegible]

a long and distinguished career of fifty years which is something phenomenal in the history of journalism even in India as a whole. As a public man and the mighty exponent of the classic phrase "Mysore for Mysoreans", as zealous yeoman service as a class of officers at one stage in the administration of Mysore, and his staunch and fearless criticism of bureaucratic vagaries was almost epic in its proportions. As a philanthropist, who also is a share in Mysore whose open heart gives its sympathy to every movement for the uplift of the poor and the downtrodden, and whose active efforts make the existence of each one of them possible? To-day, at an age when men would be spending half their day in pounding betel leaves into pulp, and the other half in munching it between toothless gums, Mr. Venkatakrishnayya, old, feeble, weighed down with crushing domestic sorrows and personal afflictions, is yet preserving his faculties intact, and is keeping them engaged with an ardour rarely found even among young men, and a perseverance almost Roman in its steadfastness!

I remember hearing long ago that Mr. Venkatakrishnayya was an atheist! Perhaps God is kind to atheists! Socrates and Ingersoll did not make a bitch of their lives; their names have rung the world. Gone Mysore, Dewans, titled men, proud aristocrats and millionaires have passed away; but Mr. Venkatakrishnayya still reigns! May he,—I will not say, 'long be spared!'—but so long as his honour is untarnished, his limbs and faculties are sound, and so long as he is able to brave the sorrows, and enjoy what happiness and pleasures may yet be in store for him, may he be spared!"

II

"Allow me to congratulate you on your leaving behind another milestone in the journey of life. Perhaps that by itself is not much; but you present so rare an example of a life spent in incessant usefulness [illegible] public spirit that you are an object of [illegible] and happiness to your fellow-citizens.

One dare not [illegible] you old. Love of work and love of country [illegible] you young. The American Poet's lines:

"[illegible]
Holds [illegible] the past [illegible]
For him in vain [illegible]
Who bears eternal [illegible]

Old men in Mysore are today proud that one of their number is so able to [illegible] existence in his green old age as you. Young men see in you a great soul whose constant endeavours in the cause of public welfare amidst a supine populace and in the face of administrative arrogance, are an inspiration and an example. Your growing public career of sixty and odd years in Mysore is part of the State's history.

Men may do many things in this world. They may amass millions when the rest of their country-men remain poor. They may reach high official places and spend a few years in pomp, propaganda and oppression. They may overwhelm dynasties and found new systems of Government. But can any of these equal the glory of a life which, during a long, long course, throbs with the single aim of public weal and from fresh youth to green old age keeps a constant vigil in furtherance of that aim?

Happy the mother who bore such a son! Happy the people who could present such a citizen! Happy the land which could boast of such a patriot!

I wish you joy on this occasion. I hope you will retain to the last unimpaired energies and unabated vigour, and trust that the admiration and esteem of your countrymen, now with you, will be with you long after you have become one with the eternal!"

C. R. JOSYER.

* * *

Thirty years later we are glad to find that his memory is cherished by his countrymen.

Ed.

REPRINTS AND BOOKLETS.

1. A Victorian Statesman 0—4—0
2. Winston Churchill 0—4—0
3. Philosophy & Philosophers 0—4—0
4. Problem of Wealth 0—2—0
5. The Tree of Happiness 0—1—0
6. [illegible] 0—1—0
7. Small-pox and its treatment in Vedic Times [illegible]

The Nationalist.
Monday 6-9-1948.

OUR SAVIOURS

IV

Mr. Sarat Chandra Bose further urges, "Land in India must belong to the actual tillers of the soil, and landlordism must be completely abolished without compensation."

Coming from a lawyer who ought by right to be steering the new Constitution through the C.A. the statement shows how impaired the reasoning and how low the moral sense of our leaders has become.

To say that the land must belong to the actual tiller is like saying that the factory must belong to the worker, the office must belong to the clerk, and the street must belong to the sweeper.

The so-called land-lord of the present day is one who has a perfectly valid moral and legal title to the land under the established Government. He has bought or inherited the property under law as it has stood for centuries. The tiller is well paid for his tilling. If he earns money and buys land there is nobody to prevent it. Nobody remains a tiller all through life. If he is ill, or gets old he ceases to be a tiller. His wife and children are not tillers. If land in the village is sold the right to sell it or lease it. To say that the tiller shall own land only so long as he remains a tiller that he has no right to sell, lease, or transfer it, is to doom him to be a tiller through life, and refuse him the right to improve his status. It would make land worthless as property.

Even under existing law, the landlord does not own the land. The land belongs to Government. He only owns the emphyteutic rights. If he tills it, himself or employs hired labour to till it. He is equal to with the tiller.

Mr. Bose also overlooks the fact that the actual tiller is not the man, but the ox. According to him the real land-lord ought to be the ox.

Again, to say that land must belong to tillers, and that land-lordism should be abolished in the same breath is absurd. The tiller then becomes the land lord instead of the other man.

We rather think that Mr. Bose should have cut his tongue than said that land-lordism should be abolished without compensation. With what face, with what grace, he says that we wonder. Has he himself ever done anything without compensation? How are the zamindars and land-lords of Bengal and elsewhere greater robbers than the lawyers and doctors who are said to be making Rs. 30 or 40 thousands a month? If these are to be dispossessed why not there?

Mr. Bose at least does not pretend to be a Gandhian follower. The Provincial Cabinets and the dominant party in the C.A. claim to be Gandhian. But even their spokesmen talk unashamedly of taking property without compensation, or without justiciable compensation. And Pandit Nehru, the beneficiary of Gandhi and his usual apostle, countenances it. The Greatness of Hinduism, and of Mahatma Gandhi, rest on their moral background. There is no moral back-ground to the urge to dispossess property without compensation. It is not Gandhian nearness of virtue, but nearness of Bigotry in brutality. Yet, we are told that man like Sri. Gopalan, may [illegible]

edges to base the new State on such a crumbling state. And Dr. Rajendra Prasad watched this as Bhoshman watched the antics of Duryodhana!

By doing this they do not show that India has a better way of doing things, but rather that these persons are merely imitating the worst features of European revolutionaries. Our achievements also will then be as ephemeral and worthless as theirs. And yet there is no limit to the bragging about India's new way, and the new road it will give to world politics! New fiddle-sticks!

It is a fundamental truth that a Government which declares that it does not recognise rights of property, or that any action of its should not be justiciable, blackens its own name. If a Government does not have the moral courage to go before its own judges, how can it have the moral or physical courage to face its enemies from outside?

The new Indian Government has got as its motto, "Satyameva Jayate." A controversy has recently been waged over the term *Jayate*. None about *Satyam*. But what do the Government mean by the motto? Do they believe that *Satya* or truth conquers? If they really do, and if their every act is *Satya*, why be afraid of facing justice? Surely their *Satya* will conquer in the Court of Justice? Or they will know that their action is not *Satya*, and can change it? To wear that motto, and to claim that any act of theirs should not be justiciable, is illogical. It is also un-Gandhian; because Gandhi never shirked facing justice. Indeed, he made his own conscience judge him. But his so-called followers are afraid to face justice! They seek to evade it by passing themselves above it by legislation. Him can they evade God? Or do they never hope to go before Him?

LEARNING WHEN ASLEEP

Most of the learning in schools of the future may be done in the dormitory. A machine recently made is possible to study while you sleep has been produced by an American.

The automatic teacher resembles a gramophone except that the speaker is flat and made to lie under the pillow. The lesson is contained on a record which, when it is played through, can be repeated again and again.

The inventor, Mr. Max Sherover, a language expert, has explained to scientists that he believes that if words are played over and over to a sleeping person, he hears them subconsciously and memorises them.

Experimenters who have so far tested the machine—which Mr. Sherover has named the cerebrograph—report that it has taught them subjects as varied as the Russian language and involved chemical and mathematical formulas.

One journalist, who tried out the Cerebrograph, decided to get the machine to read a long passage from one of Dicken's novels. He set the machine so that it would repeat the passage for six hours. He said that he listened, to begin with, to the voice—it was that of Ronald Colman, the film actor—reading the passage but soon became drowsy and dropped off to sleep. He woke up once or twice during the night, heard the voice droning on, but soon dropped off to sleep again. In the morning he found to his surprise that he knew the whole of the passage off by heart. And, stranger still, he repeated it with Colman's inflections and in a passable imitation of the film star's voice.

Psychiatrists are also interested in the Cerebrograph. They believe it may help them rid people of complexes and delusions.

MARRIAGE

Sri P. Janakiram Chetti, [illegible] and [illegible] Dharmaratnakara C. Perumal Chetti, [illegible] with Srimathi Parvathi, daughter [illegible] R. Krishnaswamy Chettiar, [illegible] [illegible] Chetti [illegible]

SANSKRIT & CULTURE

The fifth anniversary of the Gouthama Vidya Peetham was celebrated in the Hindu Samajam Hall last week under the presidentship of Mr. S. T. C. Varadacharlu, Founder-Principal of Sanskrit Patasala, Chittigudur. The celebrations commenced with the chanting of *vedams* by eminent Sanskrit scholars and pandits.

A welcome address was presented to Mr. K. Madhava Menon, who inaugurated the proceedings, by Mr. Kandregulu Jagannatha Rao Gopalrao, Secretary of the Peetham.

It was stated in the address that the Vidya Peetham was started in 1944 with an endowment of 50 acres of wet land made by its founders, the members of the Kandregula family. The objects of the Peetham were reviving resuscitating and rejuvenating Hindu culture and civilisation The Peetham was anxious that a College for Oriental Culture, Arts and Science, a central library and a research institute attached to the same and a publishing house should be founded in these parts.

Mr. Madhava Menon opening function said: "Sanskrit really means culture. Comparatively speaking, all the middle class people in Malabar are taught Sanskrit as a matter of course. Learning of *vedas* had been compulsory to Nambudris since a long time, but those Sanskrit schools are now completely gone. It is a very great relief to see that in Andhra that old culture is being revived, and I am also very much pleased to know that the Peetham has got good financial support from the Kandregula family. Four days back when the durbar was held at Madras for presenting insignias to Poets-Laureate, I insisted that the prayers should be in Sanskrit only. In the south, in Tamil areas, Sanskrit has disappeared so to say. A meaningless cry is spread that Sanskrit is Arya *bhasha* and if it is encouraged there will be a great shock to the spread of the Dravida *bhasha*, Tamil. The prejudice has reached such a height that the anti-Sanskrit group has gone the length of saying 'Bala Alagandar' instead of 'Bala Sundaram.' It has even developed to the extent of saying "Krittinan" for Krishna. In this connection Brahmin and non-Brahmin caste group politics is being applied stating that Sanskrit is the language which has got the support of Brahmins. I am very particular to revive Sanskrit culture for stabilising the independence we have won. Sanskrit has been put in a worse position than it was before Aug 15. It is not particularly anybody's fault, because Sanskrit was not made a compulsory language. If it is made compulsory, where is the chance of Hindi to come up? That is another difficulty. If Sanskrit is made the fourth compulsory language, there will arise immediately an agitation about insufficient time for teaching in schools. There are also some intelligent people who recently advised me that 2½ hours' teaching for students was sufficient, and by that system double the number of the present students could be admitted in schools in these days of agitation for more admissions. Under these circumstances, it really baffles me where I can thrust Sanskrit in the schools."

Explaining the connection of Sanskrit culture with Hindu religion the Minister said: "We are losing faith in Hinduism on account of our ignorance. We must realise that Christians and Muslims have not come from Jerusalem or Arabia. I have no quarrel with them but, on the other hand, I have sufficient knowledge of Hinduism to respect their religions. What I am really sorry for is our neglect to understand our religion properly. We are compelling people to convert themselves to other religions. Recently, at Mathurai, I learnt that the authorities of the district medical hospital handed over 18 helpless Hindu children to the Christian Missionaries. I am much distressed to hear that we, Hindus, speak so much about our religion, but do not take care to help at least the helpless children of our religion. I think this will be the case of helpless children from all the district medical hospitals. We speak about our culture, we think much about our religion; all this will be useless if we have not got a good number of workers to do sincere service. If you see that blind school at Tirunelveli you will marvel at the service that is being done there. We should not be satisfied with the opening of Sanskrit schools. We should revive our ancient Hindu mutts through which we should train an "army of culture," with whose service alone the prosperity of our country can be achieved in its fullest sense.

The President in his concluding remarks said that in his experience as the Superintendent of Sanskrit schools he found that Kerala stood first with the highest number of Sanskrit institutions. He observed that Tamilians had no regard for Sanskrit because they were of opinion that Sanskrit words were not in any way useful for developing Tamil language. He hoped that if the Government had a desire to support and encourage, they could do much for this [illegible]

THE LLAMA

When the Peruvian llama takes a dislike to the person riding it, it slows down to its trotting, twists its head round, and ejects with considerable force and excellent aim a portion of its rancid saliva. A llama at the London Zoo developed a strong aversion to top hats, and whenever one got within spitting distance the unfortunate owner received a charge of malodorous saliva, delivered with the force of a garden syringe, full on his offending headgear!

THE CRAB

When a species of small crab inhabiting the Great Barrier Reef is hungry, it seizes an anemone and holds it aloft. The anemone waves its tentacles distractedly, and presently catches a titbit. The crab promptly takes this away, eats it, and again brandishes the anemone until its hunger is satisfied.

THE FISH

The Archer Fish of Malaysia shoots its insect prey with pellets of water. The deep groove down the roof of its mouth becomes, when the tongue is placed along it, a natural blowpipe, and the fish can expel water in single drops or in a continuous jet. Its aerial vision is so keen that it can pick out small insects lurking in the vegetation along the banks of a stream, and usually one or two pellets bring down the victim.

THE LIZZARD

Certain lizards are equipped with one of Nature's ingenious safety devices. When danger threatens, the lizard operates special muscles and ligaments which perform a bloodless amputation and leave its highly coloured tail flipping about on the ground behind it. Thereupon the tail — [illegible] and [illegible] — goes about its business, and while the lizard is distracted by investigating it, the owner escapes and [illegible] another tail.

THE CHAMELEON

A seven-inch chamelion can capture a fly twelve inches away without moving! His auxiliary consists of a tongue longer than himself—a lightning-like sticky-tipped weapon which is shot out of the mouth in much the same way as a watermelon seed can be shot from between the fingers.

THIS IS NEW

With so many people suffering from colds, it is interesting to note a statement concerning nose blowing made by a scientist. It appears that it is unhealthy and even harmful to blow the nose.

His explanation is that blowing the nose forces the mucus in the opposite direction from that intended by Nature, for it should be swallowed. This may sound nonsense and distasteful, but the protective mucus that normally coats the inside of the nose should drain backwards by means of tiny hairs and the act of breathing. When the mucus enters the stomach the germs are killed by the digestive acids.

The dead germs, having entered the blood, set up a natural immunisation against colds. In other words, the body is continually vaccinating itself against the cold germs by way of the stomach and intestinal canal.

To blow the nose forcefully can bring on other troubles. Many ear illnesses, even mastoid, are the direct result of overfondness for "a good hard blow."

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"[illegible]"

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"[illegible] ಸಾಹಸ [illegible] ಕಾವ್ಯ [illegible] ಕಾಲ [illegible] ಕಾಲ [illegible] ಕಾಲ

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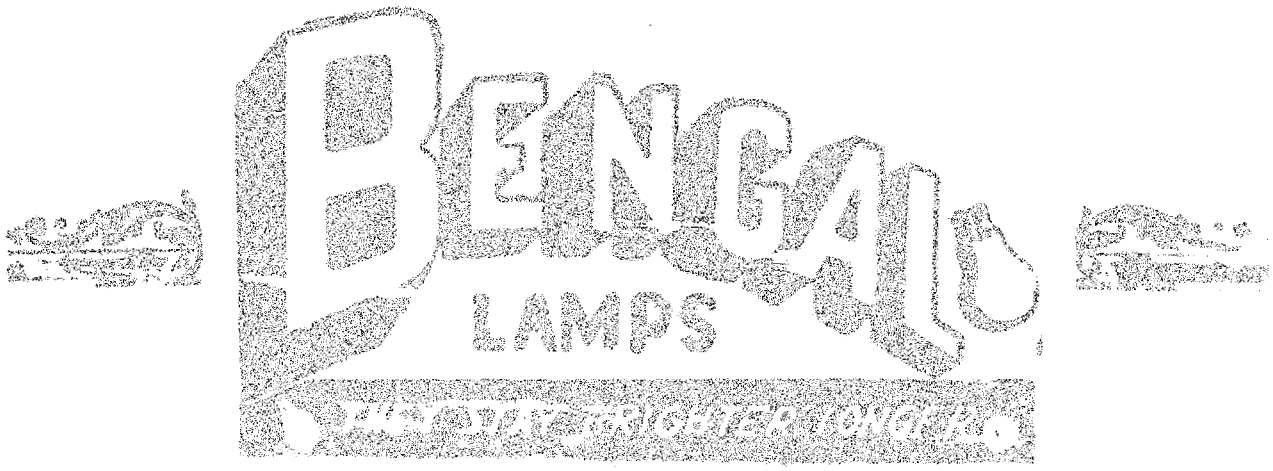

OH THESE UNIVERSITIES!

"Santayana" writes:

The Publication in the issue of *Rationalist* for 4th July 49 of certain matters relating to Assistant Professorships of the Mysore University, from the pen of *Bhikshu*, prompts me to request you to give due publicity to a latest move in Mysore University to advance or promote a gentleman from Assistant professorship to the more elevated and exalted status of Additional Professorship or something like that. Now, hear the story. Dr. V. V Gopalaswamy (Principal of the Maharaja's college) along with Mr. C. D. Baez (who writes Sunday discourses on psychology mostly sexual in character) was appointed Commissioner by the Madras University to make the usual formal inquiry regarding the opening of B.A., courses of psychology in the Presidency College, Madras. By the terms of reference, the commissioners had to inspect the college and state whether qualified staff, library, and accommodation would be available. They might indicate *minimum* qualifications for the incumbent if they thought fit.

What they did, however, beats everything hollow in the line of academic legerdemain. In their report they condemned with a single stroke of the pen all *officers* of the Madras Educational Service, M.A.'s and Ph D.'s in philosophy as unqualified, and in strange contradiction to the terms of reference recommended that an Assistant in the Maharaja's college, to wit Dr. Kuppuswamy, be appointed to the professorship of psychology in Presidency College. In this context, precisely, the fact was that Mr Kuppuswamy possesses the same old basic degree in philosophy, M A. which was condemned in Madras officers. Having had it, the recommendation was made on the basis of his D.Litt. which is a research Degree. Be it noted that the Madras University insists *only on a basic degree* after public examination, and not a research degree secured at home, after home-work.

The Madras University *sanction* abhorrent and regardful of its own rules readily swallowed the recommendation. It was passed on to Madras Government. What the Madras Rama-Rajya did is something shocking. Government did not advertise. No applications were invited for the post. The Public Service Commission was ignored. It is heard that Madras Government made an offer to Mr. Kuppuswamy, as if there were no other candidate available. The offer, I hear further, made a contract of B.A.S in the scale Rs. 250—20/3—700, and exceeded Mr. Kuppuswamy's present salary in Mysore.

Mr. Kuppuswamy banking on Dr. M.V G's recommendation, it is hardly doubted of the Madras Government that the minimum or some amount in the neighbourhood of minimum should be given and that Mysore Government again should make to ignore his gratuitously contribution.

The Madras Government rubbed its eyes. Meanwhile, grass was not allowed to grow underneath the feet. On the supposed plea of the amount of work being done by Mr. Kuppuswamy, and that when an opportunity presents itself, such work must be rewarded, the high salary *demanded* by Mr. Kuppuswamy from Madras Government was made to appear as if it had been Madras Government's own *voluntary offer*. An application was got ready immediately to the Mysore Government. Mr. M. V G, it is understood strongly recommended it. Mr. H V G tells the Mysore Government that if Madras is not to take away Mr. Naidu, he must be paid a higher salary and promoted over the heads of many as Additional Professor or some such officer! You now see the game in progress. I do not know what may be the reaction of the Mysore Government. But some one must have the courage to tell the Mysore authorities that Madras never offered Mr Naidu any fabulous salary at all, and

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that by means of a hypnotic gesture, his own demand on Madras is made to appear as an offer made by Madras! That is indeed psychology with a vengeance!

From this story, you would see, how at a single stroke would seem to have been shot down 2 birds, Madras and Mysore governments. Mr. Naidu who has no basic Degree in psychology was cold-bloodedly recommended, having condemned all in the Madras service, some better qualified than Mr. Naidu. Further, the recommendation exceeded the terms of reference made to the commissioners to inspect the Presidency College, perpetrating academic nepotism of the worst type.

To crown all, the error committed by the Madras University and Madras Government in having swallowed the recommendation without scrutiny, he has cleverly exploited to get a higher job and better pay in Mysore itself pushing wishfully over the heads of scores of others in Mysore service! The question is—will the Madras and Mysore Governments fall easy victims to the psychological game played by the manoeuvres?

I trust these lines may attract the attention of some legislators in Madras and Mysore and that they would interpellate the Governments concerned and elicit the truth of the matter. Now, Sir, I pray, please tell me which is academically more shocking: the story told by "Shishma" or the story narrated by *Sentinel*? Whatever it is, I take off my hat to Messrs Gopalaswamy and Naidu. They are indeed expert practical *psychologists* who knew how to exploit Madras and Mysore governments in a single comprehensive hypnotic adventure! *Put Money into the purse Roderigo*, said a well-known character in Shakespeare. Or, what else is Psychology? Will the Governments concerned take the public into their confidence and issue a press communique?

* * *

His Majesty Shantam is speaking from the utilitarian principle of "the greatest good of the greatest number." But in the new Independent India the guiding principle seems to be "the greatest good of the smallest number," and they the favourites, relatives, and protegee of the men in power. In the result we have, instead of "the greatest happiness of the greatest number," the greatest resentment of the greatest number!

Ed.

QUALITY PRODUCTS.

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Recommended for use on the most sensitive skins.

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Real Oriental Silk—

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MYSORE MAKES MANY PRODUCTS BUT ONLY

[illegible]

OUR SAVIOUR'S

V

Mr. S. C. Bose further urges, "Key and basic industries must belong to the community, and must be run and managed by the State as an essential part of planned rationalist production for socialist distribution among the people."

Management by the State means management by kinsmen of the Ministers of Government inexperienced, untrained, incompetent, extravagant, indifferent both to quality and cost, and intent only on feathering their own nests. The State's personnel are neither industrialists nor businessmen of merit; they are mere self-seeking parasites, who thrust on the public things of low quality at high cost. The State itself is not much the gainer, and the public become victims of the blood-sucking officialdom in control of the production and distribution.

The place of the public under State management is thus indicated by the living [illegible] of socialist ownership, Stalin: "The guiding force of this alliance between labour and peasantry is the proletariat. Its [illegible] in that the leader of the State, the [illegible] of the system of the dictatorship of the proletariat is [illegible] the party of the [illegible] cannot share [illegible] In fact the [illegible] the relationship [illegible] So the public is [illegible] officeridom [illegible]

[illegible] of ownership and distribution in [illegible] have. Shall we apply it to [illegible], [illegible], grain, [illegible] or [illegible] or whatever else? And yet Mr. Bose wants the public to [illegible] that [illegible] ownership and distribution [illegible] the [illegible] of fortune-hunting [illegible] [illegible] for every one to collect! The people which believes these things is not the people which deserves [illegible] And members of legislatures who vote for such a thing do not deserve to be entrusted with legislative powers.

That we are making no *obiter dicta*, but are mentioning only a basic truth would be obvious to any one with a little foresight. And politicians and public men who seek to guide nations should have both foresight and hindsight. Otherwise they are mere logs of wood, or originals men who walk straight on sockerreiv, and fall down the precipice!

Another point of Mr. Bose's programme is that the "boundaries of existing provinces in India must be reformed and redistributed on linguistic basis."

This could be justified if there were Provincial Autonomy in administration, with freedom to chalk its own path and carry out its own measures. When it is not so, and when the Centre has taken over most powers, —without saying "with your leave", or "by your leave",—the Provinces cease to be Provinces and become only magnified districts. But linguistic autonomy as such does not depend upon linguistic provincial redistribution.

As it is, scores of people are suffering today by the hasty and unscientific communal redistribution of the country. And while yet the wounds inflicted are still bleeding, are unhealed, this further way of linguistic redistribution is like unto engaging the [illegible] of a [illegible] [illegible]

who clamour for it should be possessed of sadistic instincts or Nazi brutality!

"Civil liberties must be guaranteed to all," says the Bose programme. That was what the Congress said also. Now that has been scored out by them! Civil liberty there always, to those who obey Government. To those who don't, there is, not civil, but military liberty, to fight it out and take the consequences. If Mr. Bose promises abstract and complete civil liberty, he promises moonshine.

"Religious freedom must be guaranteed to all," says he further. We would wish rather that there were religious compulsion for each to follow his own religion. Religious liberty to be irreligious we have already in the secular State. That does not make men, but natural animals.

"Free education must be guaranteed to all," he adds. That is a large, and tall order. Why free education, and how much of it? What is education, and why should it be given to every one by compulsion? And how can the State give anything free? If you don's pay for it directly, you have to pay for it indirectly. Guaranteeing free education is like pouring water on a man's head. If he wants water he should take his pale to the well or tap and take it.

And lastly, "In the Indian State all must have the right to claim food and shelter in return for their contribution to society." That is nothing special. In every country, those who contribute to society do claim food and shelter. What is really needed is that every one in the State should have the right to contribute to society, and every one, including those who being blind or maimed, are unable to serve, should be provided suitable livelihood.

We have considered Mr. Bose's programme from the point of religiosity, but from the stand-point of common sense. The public are bewildered by ex-revolutionaries who have attained power, and revolutionaries intent on wresting power, indulging in wild exaggerations and idle talk as though they were all-powerful benevolent agents descended from Heaven. In fact they are no better than what a British writer, Major General Ian Hay, describes thus:

"Not one in a hundred of the so-called revolutionary leaders in this country are disinterested. When they have led the masses into bloody murder, and your existing social system is down-and-out, they will be the leaders in the new one. That is what they are playing for—power; and when they have got it, God help the men who gave it to them!"

And yet today in country after country the masses are lead away by the catchwords of self-seeking braggarts, and all too soon become a prey to dire calamities. Who shall save them, who can save them, if they will not save themselves?

Editor.

SREE
SATYANARAYANA VAIDYASALA
CHELUVAMBA AGRAHAR, MYSORE.
Rajavaidya
Pandit. P. N. Chandrabhan Singh, F.A.S.
"RAJAVIRECHAN CHURNA"
Cures Constipation and internal [illegible]

LAND REFORM IN RUSSIA

For 32 years Russia has been attempting to convert agriculture into an industry on the same lines as the heavy industries. In the plan control of all farm production was to be centred in Moscow.

Workers were to be regimented in the same way as factory hands and miners. The experiment has not succeeded even to the small extent achieved in other industries.

According to the "Soviet Encyclopedia", Lenin in 1918, wanted to encourage the small farmers to join co-operatives, i.e., groups in which farmers help each other by lending implements, machinery and (sometimes) workers.

Most small farmers had no objection to this scheme; it helped them by opening up marketing co-operatives as well. Afterwards, if the plan worked, they were to be plunged into collectivisation (i.e., communisation in which the State owns all implements, equipment and cattle).

LENIN'S PLAN

This was known as "Lenin's Co-operative Plan." Its ultimate object, however, was not "co-operation" as such, but the complete submerging of agriculture into the Soviet economic plan. Large land-owners had been liquidated, the Kulaks (independent farm owners) were necessary for the time, because of their experience. Peasants, who formed the major part of the producing farmers, had to be encouraged.

Stalin, on the other hand, was more impatient. In an essay "Problems of Leninism", written in 1925, he discussed an alliance between the labouring masses and the peasantry, and wrote: "This special form of alliance consists in that the guiding force of this alliance is the proletariat. This special form of alliance consists in that the leader of the State, the leader in the system of the dictatorship of the proletariat [illegible] party of the Communists, which does not and cannot share leadership with other parties. [illegible] the alliance of the working class of the peasantry [illegible] of co-operation."

PEASANTS REBELLIOUS

[illegible] Russian peasantry [illegible], therefore, [illegible] of land [illegible] into [illegible] "[illegible]" [illegible] and landless. The said decree was that for "officers" were compelled by a medical [illegible] in Moscow. The 15th Party Congress in December 1927 adopted a resolution for "positive measures to be taken to collectivise peasant farming." These measures included the abolition of the Kulaks and the controlling of agriculture by thousands of peasants from the proletariat. By November, 1929, more than 25,000 city workers had been sent to the country to organise farms on Stalinist lines. Their duties were political but they became virtually "bosses" of the peasantry.

In December of that year, Stalin delivered a speech at the "Conference of Marxist Students" in it he said, "We have passed on to a policy of eliminating the Kulaks as a class. In this way, the independent farmer was to follow the large land-owner into "liquidation." The decree to put this into effect was published in January 1930. It provided for the expulsion of the Kulaks from their territories and the confiscation of their houses, cattle and machinery. In that winter alone, 500,000 Kulaks were exiled—many of them to far Eastern Siberia where they worked as slave-labourers in the mines or in the lumber estates. During the following two years, that is, until 1932, a total of 2,000,000 Kulaks and better class peasants followed the same route to the death camps!

In this way, agriculture was denuded of its most efficient members. The remainder were inefficient and, therefore, prepared to fall in with the Government scheme of full collectivisation. Controlled by the bureaucrats, they failed to produce sufficient food for the winter 1932-33. A famine which was most severe in the Ukraine and in Southern Russia, was the direct result.

REPRINTS AND BOOKLETS

1. A Victorian Statesman — [illegible]
2. Winston Churchill — [illegible]
3. Philosophy & Philosophers — [illegible]
4. Problem of Wealth — [illegible]
5. The Tree of Happiness — [illegible]
6. [illegible] — [illegible]
7. Socialism and the Treatment in Capitalism — [illegible]

[illegible] HOPEFULNESS

[illegible]

The [illegible] and [illegible] were [illegible] and traded [illegible] than [illegible] quota. The [illegible] of [illegible] was [illegible].

The [illegible] and [illegible] to [illegible] little [illegible] of the [illegible] in production [illegible] had, in fact, [illegible] [illegible] to impose the [illegible] policy [illegible] [illegible] was in [illegible] [illegible] [illegible] window. The [illegible] [illegible] collective [illegible] considerable [illegible] [illegible] and [illegible] influence in "[illegible]." The farmers, however, still [illegible] under [illegible] with [illegible] [illegible] [illegible].

The [illegible] of the bureaucrats and the apathy of the farm workers have prevented any real problem. In fact, [illegible] are small improvement in output with that achieved by modern methods in other countries. Figures of [illegible] of [illegible] [illegible] considered [illegible] in Great Britain the agricultural output for 1948 [illegible] than in 1881.

[illegible] parts of the Soviet Union, [illegible] [illegible] [illegible] which have met success. These form a "[illegible] window." [illegible] water [illegible], comfortable houses, tractors and other agricultural machinery, [illegible] [illegible] farmers do useful work in improving [illegible] [illegible] the [illegible] to get a glimpse of farms that would give a true picture of the general [illegible] of Russian agriculture.

SOVIET PROPAGANDA

[illegible] propaganda methods are used in [illegible] are understandable. In the East they [illegible] for [illegible] [illegible] Magazines [illegible] [illegible] [illegible]